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Vol. VIII May, 1943 No. 5

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Pointed Paragraphs

NO CONDEMNATION

AN old preacher was once heard preaching on a village green in England. He had lived on the American prairies, and his illustrations had a powerful fascination for my boyish ears. He told of a prairie fire and he described the way the Indians saved their wigwams from the blaze by setting fire to the dry grass immediately adjoining the settlement. "The fire cannot come," he cried, "where the fire has already been. That is why I call you to the Cross. Judgment has already fallen there and can never come again. He who takes his stand at the cross is safe evermore. He can never come into condemnation; he is passed from death unto life. He is at perfect peace in God's safety zone."

—Boreham—Hamilton, Ontario, Canada, Bulletin.

Let us not forget, however, that this very body, according to Scripture teaching, is reserved for a higher destiny. Resurrection has to do with the body. The spirit never dies; it is not buried. In this decaying body there is some surviving element, some indissoluble link that binds it to the coming resurrection day, no matter how far away that may be.—King's Business.

ENVELOPES ARE EVIDENCE

A family automobile was rolling along a New York boulevard on the first Sunday after the pleasure-driving ban went into effect in that area.

"Pull over," warned the policeman. "Where do you think you're going?" he asked the driver.

"To church, of course; to the Ocean-side Lutheran Church." Driving to church has been rated as essential, not luxury driving, by government order.

But how could the driver prove he was going to church? He pulled out his offering envelope, bearing name of church and date. That was sufficient. "Drive on," the policeman said.

The ban on pleasure driving has boosted church attendance in many localities, according to early reports. In the rural areas of Berks County, strong Lutheran territory, increases ranged from 25 to 100 per cent.

"Going to church is about the only purpose for which people can use their cars," some of the pastors explained.

—The Lutheran.

GENTLE SCIENTIST

To George Washington Carver

By Mrs. Harriet L. George

No vaunted heritage, no pride of race,
Set gleaming goals for him to reach and pass;
His youthful feet met poverty's morass,
And lagged behind his thirsty spirit's pace.
One friend was true, and woodlands lent their space,
Beguiled his hours with proffered leaves and grass;
He delved into their secrets, to amass
Rare knowledge of their dyes, their kindly grace.

At length new doors were opened, and he leaped
The hardships, till achievement brought him fame,
Then turned and poured his dear-won treasure, heaped
With love, into a South he could reclaim
Through dedicated toil . . . now he has reaped—
A grateful world reveres his honored name.

—The Christian Advocate.

"LET LOOSE IN THE WORLD"

The supreme worth of Jesus testifies to all men the reasonableness of the Easter Gospel about Jesus. "Surely death can not hold such a one" is the inevitable exclamation as one stands by his rocky tomb.

There is a beautiful illustration of this in John Masefield's "Trial of Jesus." After the crucifixion Procula, the wife of Pilate, and Longinus, the centurion, talk together:

Procula: "Do you think he is dead?"

Longinus: "No, lady, I don't."

Procula: "Then, where is he?"

Longinus: "Let loose in the world, lady, where neither Roman nor Jew can stop his truth."—*James C. Baker.*

In the name of separation of Church and State, the Church has permitted Christianity to be rooted out of public education, and its own religious education, of which so much was expected, has turned out to be little more than sociology sprinkled with holy water.

—Alson Jesse Smith.

"I AM PROUD"

I AM PROUD

To belong to the western world,
To live on a soil that has never felt the crunch of the oppressor's boot,
To breathe the air never polluted by the breath of the tyrant,
To be free, as the winds are free,
To become more like God in ways of my choosing,
To have as my home a land which now stands embattled in defense of the freedom which grants me this freedom,
To join my heart and my hands with the hearts and hands of the brotherhood of liberty encircling the earth,
To spend what is left of my years in strengthening, confirming, maintaining that brotherhood,
To die, if so it is fated, a free man but never to live as a slave.

I AM PROUD.

George Weida Spohn,
Professor of English,
St. Olaf College.

If history teaches anything, it is that no nation is great and no nation is strong unless its people are imbued with a faith. It also shows that no nation can be permanently great or permanently strong unless that faith is a righteous faith that is compatible with the welfare and the dignity of others. Unless during this war we regain that kind of faith, then military victory will serve no permanent good. For again new faiths will arise to attack us and in the long run we will succumb. The impact of the dynamic upon the static—while it may be resisted in detail—will ultimately destroy that which it attacks.

—John Foster Dulles.

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Acting Editor
Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church and the United Danish Lutheran Church. The Conference has a total baptized membership of 1,594,767. Its congregations number 6,234, and it has 4,440 ordained ministers.

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The Lutheran Outlook is published at 20 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the postoffice at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada, $2.50 in advance

All communications pertaining to subscriptions and change of address should be addressed to the publishing houses affiliated with the American Lutheran Conference. All other matters should be addressed to the editor.

THE Lutheran Outlook

VOLUME VIII MAY, 1943 NUMBER 4

EDITORIAL

Epochal Conference On Food Problems

UNLESS ALL ADVANCE PUBLICITY is misleading, the international food conference which is scheduled to open at Hot Spring, Va., on May 18, promises to be one of the most significant gatherings in history. While it is altogether possible that one of its purposes is to discuss the present critical food shortage of the United Nations, which would be one of the ostensible reasons for secret sessions, the avowed object of the notable gathering is to find a solution for the peace problems of over-production and maldistribution of food.

Forty nations have been invited to send delegates to the parley. It is deeply to be regretted that one of the countries not invited is Argentina, which is one of the world's greatest producers of wheat, corn, and meat. This is undoubtedly due to the fact that Argentina has consistently refused to break with the Axis powers.

The food conference is regarded in official circles as the first important step toward the realization of the "freedom from want" ideal expressed in the Atlantic Charter. As such, however, it has wider implications, since its sponsors believe that global control of the world's food supply will result in three important achievements:

1. Safeguard human health.
2. Promote healthy national economics and free international trade.
3. Preserve world peace.

RECOGNITION OF THE FACT that two-thirds of the world's inhabitants are constantly on the verge of starvation while the other third possesses a super-abundance of food might be said to be the primary basis of the international conference. In order to accomplish a more equitable distribution of food, a world Agricultural Adjustment Administration has been suggested. The function of such a body would be to shift production from commodities in which surpluses exist, to accumulate "buffer stocks" of basic foods, and to provide for free movement of such foods at low prices to countries lacking an adequate supply.

In an outline which the United States government has submitted to the other participating nations, the suggestion is made that there are few or no real surplus foods in the world, but rather maldistribution and consequent malnutrition. It is further suggested that if the nutritional needs of the world's population is scientifically studied, it will probably be discovered that it will be necessary to stimulate rather than restrict the production of many kinds of food, and that, while it may be found desirable to shift from production of some foods in which there is a permanent surplus, such shifting will undoubtedly result in a considerable over-all increase in food production generally.

For the United States, it is suggested that it might mean the shifting of some of the cotton land of the South into other crops which would tend to restore soil fertility; the growing in other parts of the country of less wheat, tobacco, and sugar beets, and the production of more meat, fruit, and dairy products.

For France, the growing of less wheat and grain is proposed, with more attention to the production of vegetables, meat, and dairy products. For England, less beef cattle and more dairy herds is suggested. For China, greater efforts toward flood control.

Another proposal to be studied is to make nutrition an integral part of education. By adding five per cent to the educational budget, the assertion is made that no child will need to study on an empty stomach.

THE FOREGOING is sufficient to point out the epochal character of the impending conference. It is safe to say that nothing like it has ever been held in human history. In a sense, it may be said to have its genesis in the thought that no permanent peace in the world can be envisioned so long as one-third of mankind is surfeited with temporal blessings while the other two-thirds are virtually starving.

To those who possess Christian ideals this is indeed encouraging. World statesmen have been altogether too slow to recognize that we are our brother's keeper, and that a selfish disregard of the needs of others can never bring peace or happiness to mankind. However, it would also be a mistake to presume that merely by filling men's stomachs can we hope for a better world. Mankind's need goes deeper than that. It is Christ alone who can change the hearts and lives of men, and until that change has been accomplished we need not look for much im-

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provement in either domestic or international relationships. It is possible, however, that when the pagan world discovers that the so-called Christian nations are beginning to evince a real concern for the temporal welfare of the under-privileged races instead of regarding them as objects of exploitation, doors which hitherto have been closed will be opened for the gospel. And it is here that the Church will have its opportunity.

Will Hatred Destroy Hope for Just Peace?

ONE OF THE IMMEDIATE RESULTS of the announcement that American aviators captured by the Japanese after the bombing of Tokyo had been executed by the Jap authorities was a wave of hatred which swept the United States from coast to coast. A cry for vengeance was raised in many quarters, and in one instance the demand was made that five Japs be slain for every American prisoner who had been murdered.

Typical of this hysteria was the speech of Senator Tom Stewart of Tennessee on the floor of the Senate in which he branded the Japanese as "yellow devils" and demanded that all Japanese in this country be deprived of their citizenship.

"I do not believe," said the Tennessee senator, "there stands today upon the free soil of the United States of America one single solitary Jap, one single solitary person with Japanese blood in his veins, but that there stands a man who will stab you in the back. Show me a Jap and I will show you a person completely full of treachery and deception."

Newspapers throughout the country helped to fan the aroused emotions of the populace and press dispatches featured the utterances of a high ranking general who praised his troops because they were developing a "lust to kill."

It is needless to say that all these demands for reprisal on our part can in no way remedy the wrong that has already been done but will only make the war still more cruel and vindictive, all of which will inevitably result in added hardships and perhaps torture and death for our own unfortunate men now in the hands of the Japanese or who may become prisoners in the future.

A spread of the spirit of hatred will also have other grave results, one of which will be to vitiate all hope of concluding a just and enduring peace. Noting a tendency in official circles to foster attitudes of hatred among the American people even before publication of reports of the Tokyo atrocity, the executive committee of the Federal Council of Churches of Christ had issued a warning in which it declares that such attitudes would jeopardize "those very values for which we are contending."

"We do not dispute the necessity for taking such measures as justice requires against evil-doers," said the statement, "but we do protest the attempt to develop attitudes of persistent enmity and rancor leading to mere retaliation.

"We recognize that never before in history has there been so wide-spread a provocation to hatred. In a world where human beings are still imperfect, it is inevitable that hatred should flare up in the souls of those who are the victims and eye-witnesses of degradation and infamy. We do not assume to judge or condemn our fellows in other lands who have been subjected to trials which we can but dimly conceive."

If hatred is "deliberately fomented and spread until it becomes the emotion that predominantly determines how the United Nations will act," the statement added, "then the forces of evil will have won their greatest victory. They will have infected those who are mightier than the Axis."

Rejecting as "demonstrably false" the argument that hatred is necessary for military victory, the statement continued:

"This is a matter where our spiritual allegiance takes precedence over any temporal allegiance. Modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts."

This is indeed a solemn warning and one that should give pause to all who are guilty of thoughtless words or acts in times like these. The present conflict is in itself an unprecedented tragedy, but that tragedy will become unspeakable if, through a deliberate fanning of the fierce fires of hatred, the very ideals for which we are contending are lost. In that case, America will not only lose the peace but will lose its own soul.

Poles and Russians Clash on War Aims

MOUNTING TENSION between the Poles and Russians, described in last month's issue of the LUTHERAN OUTLOOK as a result of published reports of Russia's post-war aims to dominate eastern Europe, reached a climax on Monday, April 26, when the Soviet government severed diplomatic relations with the exiled Polish government in London. The break was anounced in a note given to the Polish ambassador in Moscow, Tadeusz Romer, by the Soviet foreign commissar, Vyacheslaff M. Molotoff, who accused the Polish exiled government of collusion with the Germans.

The immediate cause of the break was a story from Germany to the effect that the graves of ten thousand Polish officers had been found by the Germans in a forest near Smolensk, the inference being that the Russians had slaughtered them after they had been taken prisoners in the Russian invasion of Poland. The exiled Polish government in London immediately asked the International Red Cross to make an investigation, and the Germans endorsed the request. This infuriated the Moscow government, which forthwith broke off relations with the Poles.

The Russians charged the Poles with joining Germany in a hostile campaign against Russia, and there is no doubt, of course, that the Germans deliberately planned

create a rift between the two countries. However, it evident that the atrocity story merely furnished the ark which set off the explosion. Behind this are the nflicting territorial ambitions of the two governments, id it is significant that Molotoff, in his note which broke lations with the Poles, made specific mention of the sputed territory which the Poles charge the Soviets e planning to seize at the close of the war. Molotoff rote:

"The Soviet government is aware that this hostile campaign against the Soviet Union was undertaken by the olish government in order to exert pressure upon the oviet government by making use of the Hitlerite fake r the purpose of wresting from it territorial concesons at the expense of the Soviet Ukraine, Soviet White ussia, and Soviet Lithuania."

The territory mentioned in Molotoff's note embraces out one-half of the area of Poland, besides including ithuania. This is the first open mention of Russia's rritorial ambitions in the present conflict, and it is ardly likely that it will serve to allay Poland's fears at the Eden-Molotoff secret agreement of May 1942 ractically gave Russia a free hand in post-war eastern urope. It will also probably arouse the misgivings of ithuania and the other Baltic states, including Finland.

Although both London and Washington, at the time his is being written, were working feverishly to restore mity between the Poles and the Russians, official circles ere frankly none too optimistic. It was recognized both n England and the United States that relations between ussia and Poland have been deteriorating for nearly wo years. In the winter of 1941 the Polish premier, eneral Sikorski, visited Russia for the purpose of inpecting Polish troops who had been prisoners of war of he Soviets but who had joined in the fight against the ermans. For reasons which have never been explained, hese troops, numbering 70,000, shortly afterwards left ussia to join the British in the Middle East, accomanied by a large number of Polish civilians.

Later the Poles complained that some 8,700 Polish nilitary prisoners held in Russia remained unaccounted or. About the same time the National Catholic Welfare ouncil in Washington, D.C., published a statement aserting that 2,000,000 Polish civilians had been removed rom that country during the Russian invasion and deported to remote Russian provinces. The Council further harged that relief sent to these Poles from the United States was being confiscated by the Soviet authorities nd that Russia was holding them as hostages to enforce oviet territorial claims on Poland.

More recently the Soviet government notified the ikorski government in London that all Poles in Russia would hereafter be considered Russian citizens. Almost simultaneously all Polish relief centers in Russia were closed by the Soviets.

Then came Eden's visit to the United States, presumably for the purpose of gaining Washington's approval of his agreement with Molotoff. On the eve of his departure, he London *Times* published a cryptic editorial to the effect that on Britain and Russia "rests a pre-eminent responsibility for European security. This is the sense and significance of the Eden-Molotoff treaty of May last. If Britain's frontier is on the Rhine, it might just as pertinently be said—though it hasn't, in fact, been said—that Russia's frontier is on the Oder and in the same sense."

Count Raczynski, Polish ambassador to Britain and acting foreign minister of the exiled government, immediately issued a protest against what he characterized as a dangerous tendency on the part of the big powers to impose a war settlement on the smaller countries without consulting their interests or desires. Then came the Smolensk atrocity story and the breaking off of diplomatic relations by the Soviet government.

All of which leaves American minds wondering how much of real idealism will be written into the next peace treaty when European intrigue and selfishness have had their field day.

When Lutheran Unity Becomes Imperative

FROM AN AMERICAN Lutheran Conference pastor in Illinois we received a communication a short while ago that deeply disturbed us. It was clear that he too was considerably perturbed in spirit, since he asked us for advice. His communication was inspired by a letter which he had received from a soldier member of his church who is now in training at an airfield at San Angelo, Texas. This is what the young man had written to his pastor:

> There were three of us boys who are privates, together with a 1st Lieutenant, all of us Lutherans, who decided that we would like very much to attend communion on Maundy Thursday evening. A few days before, we went to the pastor of the only Lutheran church for many miles around the camp and with the 1st Lieutenant as our spokesman asked the pastor for permission to commune at his altar. Because of the fact that we were from the wrong synods he very curtly refused us and sent us on our way. I ask you, Pastor, what kind of spirit is that when even our own Lutheran Church turns away its boys and forces us to go to a Methodist or Presbyterian church where they welcomed us with open arms? This experience is going to be awfully hard for all of us to forget and it certainly hasn't caused me to love the Lutheran Church any more dearly; in fact, I'm getting pretty disgusted with it. Thank God for some of these other denominational churches that are making us feel at home in their midst. Sincerely, Dick.

We have no knowledge relative to the identity of the pastor in question, neither do we know the name of his church nor the synod to which it belongs. In the final analysis, such information is immaterial anyhow. The desolating fact is that there are such Lutheran pastors in the United States of America in this Year of Our Lord 1943, and that one who has been called and ordained as a bishop of souls would turn away spiritually hungry men, perhaps in desperate need of the solace and strength their Lord would give them in His holy supper, and all because they happened to belong to another Lutheran synod!

Here indeed is the open sore in the Lutheran Church in America today. Here is an evidence of spiritual bigotry at its worst. Here is a shameful example of that lack of Christian fellowship and brotherly love that is becoming in an increasing measure a stigma on our Lutheran Church, an offense to our own Lutheran people, and an occasion for blaspheming on the part of a scornful and unbelieving world.

An incident of this kind cries out to high heaven for correction. We can not conceive of such a situation as this existing in the Roman Catholic Church, the Episcopal Church, the Presbyterian Church, or any other Christian communion. It exists only in the Lutheran Church, and more is the shame. Isn't it high time that something be done about it? Can we ask for a more convincing demonstration of the need of Lutheran unity? And is not the Lord of the Church, by the very chaos and strife that exists in the world today, calling on His people to cease their ugly bickering and un-Christian quarreling and to give themselves solely to the task of saving the souls of dying men?

In contrast with the Lutheran pastor in Texas who turned away four Lutheran boys on Maundy Thursday from the holy supper of their Lord, we are gratefully reminded of the words of One who said: "Him that cometh unto me I will in no wise cast out." Perhaps they had communion with Him that night after all.

Interesting Figures On the Conference

JUST HOW STRONG is the American Lutheran Conference? We are not referring to spiritual strength just now, for that belongs to the category of those intangibles that can never be measured by mere figures. Rather, we have in mind the usual statistics of our church organizations, covering such items as number of congregations and pastors, membership, finances, and other matters of interest.

Some of these figures were presented at the last biennial convention of the Conference and at that time we were asked to have them published. For the sake of comparison with the United Lutheran Church in America and the Synodical Conference, we are also indicating the corresponding figures for those two groups. Here they are:

	Ordained Ministers	Congregations and Preaching Places	Baptized Members
American L. C.	4,440	6,497	1,594,767
United L. C.	3,606	4,125	1,714,945
Synodical C.	4,922	5,803	1,665,377

From the above figures it will be noted that, while the American Lutherans Conference has the largest number of congregations and preaching places, its baptized membership is slightly less than that of either the United Lutheran Church or the Synodical Conference. The confirmed membership of the three groups, however, runs much closer. In the United Lutheran Church it is 1,225,749, in the Synodical Conference 1,146,156, and in the American Lutheran Conference 1,143,385.

The American Lutheran Conference leads again in the number of Sunday schools, parish schools, and vacation schools, the total being 8,802, as over against 8,472 in the Synodical Conference and 7,820 in the United Lutheran Church. Here again, however, the United Lutheran Church takes first place in the matter of teaching personnel and enrollment, with 85,139 teachers and officers and 848,762 pupils. The figures for the American Lutheran Conference are 67,667 and 654,114, while those for the Synodical Conference are 42,910 and 461,419.

While the above figures indicate that the United Lutheran Church is reaching almost twice as many children as the Synodical Conferenece, it is probable that the latter group is able to hold a larger percentage of its children because of its more numerous parochial schools and the thorough work of indoctrination which is made possible through such schools. The American Lutheran Conference seems to occupy a middle ground here.

Total property valuation in the United Lutheran Church is $159,094,188, with an indebtedness of $17,543,732; American Lutheran Conference, $102,984,942 and $10,254,220, and Synodical Conference, $113,970,657 and $17,451,782. In 1941 the United Lutheran Church raised $19,255,239 for all purposes, of which $3,327,663 went for benevolences. In the Synodical Conference the figures were $20,830,850 and $3,868,458, and in the American Lutheran Conference $17,714,818 and $3,836,840.

It will be observed from these figures that, while the American Lutheran Conference did not raise as much money in 1941 as did the other two groups, it contributed more to benevolences than did the United Lutheran Church, and almost as much as the Synodical Conference.

Before ending this editorial we would like to call attention again to just two figures of the American Lutheran Conference. The first is the total number of ordained ministers who have dedicated their lives to the preaching of the gospel. They constitute an army of 4,440 men. The second figure is the total number of teachers and officers in congregational schools. They are a host of 67,667 consecrated men and women who are devoting a large part of their time to the Christian training of the young. Who can measure the influence of all these in the life of the nation, and who can tell what the fruits of their labors will be when revealed in the light of eternity?

Figures like these have a strange fascination for us as they suggest at least something of the inherent spiritual strength of our Conference. But they also conjure up a vision. It is the dream of a united Lutheran Church in America—a Church with 13,213 pastors, 16,972 congregations and preaching places, 5,052,321 baptized members, 25,553 congregational schools, 198,087 teachers and officers, and an annual income of $58,352,808, of which $11,095,073 is devoted to benevolences.

That's what the composite picture of the Lutheran Church in America looks like at the present time. It *could* be a picture even more glorious to contemplate. It *will* be—by the grace of God!

Proper Object of Hate

T IS HARD to avoid hatred in war time. And the less honorable the enemy, the harder it is. When we ar of aviators who have bailed out of their flaming ips being machine-gunned as they float helpless to rth; or of captured aviators being executed contrary the Geneva conventions of "civilized" warfare; or mors of our enemies being about to resort to the use poison gas; or of the deliberate bombing of hospitals; of the vengeance slaughter of an entire village like dice—when we hear such reports, we are likely to rn with indignation.

Now hatred is not unchristian in itself, if only we alize what the proper object of hatred is. There is "a ne to love and a time to hate," says the Preacher.

What shall we hate, then, as Christians? What God tes. God is at war with sin. He hates every immoral t. Since Christians are aligned with God for time and ernity, they too are at war with evil in its source and all its manifestations. The ruthless destruction of the ws of Warsaw, the rape of Nanking—these and many her evidences of devilish thinking are a horror to us.

But there are several things for us Christians to remember while we are hating sin. One is that war is by ture a hellish business, and, even if we try to keep it vilized, it is likely to slip out of the bounds we have t for it. Machine-gunning of parachuting aviators, for ample, is considered against the rules. But suppose ey are parachuting invaders in Crete or England; then is permissible to kill them in mid-air. Or how about ose helpless enemy troops floating on the Bismarck a after our great air victory over the Japanese armada? ey were pitilessly exterminated from the air, though ey were as helpless as a flier in a parachute. It was obably a necessity of war, since if they had been left ive they would have floated to shore and attained their ilitary objective, the reinforcing of the land troops on ew Guinea. But you see how war just naturally cre- es situations where hateful things occur.

Another thing to remember is that God hates *all* immoral acts, including our own and those of our allies. isn't popular to mention them, of course, and the mid are therefore silent. But if the Church expects to ave anything to say at the peace table about the moral spects of the new world order, she had better be declaring herself now as uncompromisingly on the side of morality. There were some church spokesmen who were old to denounce our selling oil and scrap iron to Japan or her war with China three or four years ago. For we ere a party to the Nine-Power Pact guaranteeing hina's integrity, and we posed as the friend of China. ut at the same time we were supporting and abetting he aggressor. Now everyone can see that a stricter morality on our part in those days would have paid normous dividends.

It is likewise unpopular to suggest that any of our llies could possibly do wrong. But one of the big problems of the post-war planners is how to reconcile the robable demands of Russia with the guarantees of the Atlantic Charter to such nations as Poland and the Baltic States. The Church's voice in post-war affairs will be inaudible if she has not strengthened it by crying aloud against all immoralities, including those on our side of the fence.

Another thing to remember is that while God hates sin, He loves the sinner. This is a divine attribute which it is very difficult for us to imitate. In our thinking the sin is nearly always identified with the sinner; hence the demand for reprisals and vengeance. But God says, "Vengeance is mine; I will repay." Difficult as it is, we can not claim to be children of God if we do not love our fellow men. "If a man say, I love God, and hateth his brother, he is a liar."

But is it possible to love our enemies even while we hate their immoral acts? It is quite possible when we realize what love is. Love is the sincere desire for the welfare of the person loved. The father who disciplines his son does so because he loves him. "Whom the Lord loveth, He chasteneth." The Christian judge may love the criminal whom he sentences to prison; that is, he may sincerely desire the welfare of that criminal. Similarly, the Christian soldier may sincerely love his enemy even while he does everything he can to subdue him. The Christian nation may really love the enemy, and in so far as the nation is Christian it has no right to do anything else. We must be persuaded that it will not only be better for the people of the United States if we win the war, but also better for the people of Japan and Germany.

In this respect the leaders of stricken China are setting a shining example for people with a much deeper Christian background than their own. A visitor to the home of Chiang Kai-shek reported that he heard the Generalissimo pray also for the Japanese people. And Madame Chiang, in an address at Madison Square Garden, said:

> "While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere. . . He (Christ) taught us to hate the evil in men, but not men themselves."

J. A. Dell.

Modern Christian Saga

A NOTABLE BOOK has just appeared. In *The Fight of the Norwegian Church against Nazism,* published by Macmillan, Bjarne Høye and Trygve M. Ager have given to the world the story to date of one of the most heroic phases of the world-wide conflict against totalitarianism. Beginning with the historic meeting in Colmeyer Street Mission House in October, 1940, at which the "Christian Council for Joint Deliberation" among all church groups in Norway was formed, the book etches the swift-moving drama of events by which the Norwegian Church was led, step by step, to a full break with the Nazist Quisling government and to the establishment of a "free" Church, confirmed in the mani-

festo issued by the temporary leadership of the Church in July, 1942. Even those who have followed the development through the press announcements from time to time will be thrilled as they survey by means of these chapters the whole picture as it now stands unveiled in the gallery of history.

Surely one must say as one reads this story of the struggle for righteousness and truth by a devoted Church against an unscrupulous government: Here is Lutheranism seen at its best in relation to the problems of this world. Frequently Lutheranism has been accused of being other-worldly and concerned exclusively with the inner life of man. But here we see a great Lutheran communion, led by an heroic bishop who even now is held captive because of his uncompromising stand, boldly challenging the secular authority and demanding righteousness as an obligation of the State toward God. Here we see set forth, not in vague theory but in living experience, the right relation betwen Church and State.

The Church does not "meddle in politics:" the Norwegian Church to begin with sought to adjust its life to the demands of the Nazi conquerors, galling though the invasion had been to all loyal Norwegians. But when the Quislings, following Nazi patterns, demanded that the pastors renounce their confessional vow of silence, when the teachers were commanded to join the Nazi-sponsored Teachers' Union and thus compromise their own convictions as to truth in molding the lives of youth, when the regular services of the Church were interfered with in the interest of political propaganda, when the State undertook to remove the rightful bishops and appoint Quislingites in their place, when the inalienable human rights of the Jews (recognized and established in Norway for more than a hundred years) were revoked, when the rightful representatives of the Church were put in prison and held incommunicado—on these and numerous other points the Church boldly asserted its stand that *the State is subject to God, and the Government is obligated to further truth and righteousness.*

The result has been persecution, conflict, deep suffering. But the Norwegian Church has stood its ground without wavering, and it carries on today. And again and again the Nazi authorities have had to change or abandon policies because of the unswerving stand of the Norwegian Christians. Among the many golden treasures uncovered and purified by the destructive fires of warfare, the witness of the Church of Norway—now united as it has not been for a century—will surely stand out as one of the precious. Both the Christian Church and humanity as such are being permanently enriched by that witness.

The book under consideration is written in a wholly popular style, with no clumsy scholarly apparatus to impede the reader. Yet one of the most valuable parts of it is its many excellent quotations giving documentary evidence for its chief contentions, and especially the series of notable statements, given in full in the appendix, which set forth in language of unforgettable directness and power, the position of the Church on the great issues at stake.

Bernhard Christensen.

From a Chaplain

ALL DAY LONG I see men, I serve with men, I lool at them and I hear them from early morning to late at night, preparing, and I mean *preparing,* for battle Some of these men will never come back home to thei dear ones. As truly as I sit here and read and listen t this sound of preparing for battle, I say to myself, It i good that none of us knows the actuality of the future Surely ours is not to reason why—and perhaps out o all this Hell of War we are made better for eternity; s maybe we should not pray for an easier life.

There are men listening to God's Word who never wer to Church before in their lives. All this rot about th men going to hell in the army is a lot of stuff. They wer in it before we ever got them. Our army officers ar doing their best to support our chaplains in their worl Frankly, there is more sincere faith in the army than have found anywhere else—just the faith of the Centu ion told again and again.

Today and tomorrow, in every corner of America, w need more Kingdom building, not just church buildin if you get what I mean. There are so many who nev hear the message of God's Word. . . . Every ministe should also be thoroughly acquainted with methods f visual education. Visual education must get into th Church, and the Church that gets it into her progra is on the beam and on the ball.

I am glad that I am a Lutheran. We have a progra of institutions of mercy and education which is the oth part of the great Commandment. We could do bett Perhaps the State does or does not want to take over t works of mercy. Be that as it may, we know the gosp of love. But if we as a Church neglect that, perhaps t State will take it over, too!—or be forced to do so. W must publish, promote our great program of the Kin dom. What can we do as a Church to help this cripp country and world? Let the Church preach the Wo in season and out of season. . . . and live it, too!

Chaplain (Major) John O. Woods.

The Conference Corner

By President H. L. Yochum

HERE WE ARE again in the Conference Corner, De Reader; what have you been hearing from yo friends since we met?

"As I have been going to and fro in the Church, I ha heard many favorable comments on the OUTLOOK. would take all our time to quote what I have heard. Di cussion centers around the inevitable theme of Luther unity. And that leads me to ask what you meant by o of the topics you listed last month in your prospectus this column. "Doors into the House of Intersynodi Relations" is what you called it. Could we go into t now?"

Into the discussion, yes, you punster! Who of us can sist an opportunity to display our profound wisdom on is popular subject? Well, take my words for what you ink they are worth, and remember that you asked for is!

More and more insistent grow the voices that wonder hy all Lutherans can not live in one house. The past uarter-century will be famous for its unions and merg- s. It seems to me that our more recent spade-work is estined to bring some results, though perhaps not ex- tly according to plan. We have been trying to pierce ie synodical walls and build doors through which we ay enter into Lutheran unity. Please note that I say unity" and not "union'; there has been much confusion ver this distinction, unfortunately.

"Right! Now how do you label these doors, as you hoose to call them?"

Our traditional practice has been to fashion the door f official church fellowship, and put up the sign, "Enter ere!" Some insist that this is the only legitimate door o real Lutheran unity, and that he who seeks to enter y any other door is a unionist and a latitudinarian. Others disparage this mode of entrance as too laborious, s each brick is tested and a framework of meticulously vorded documents erected. They also complain that even fter you have entered this door, you can do little else han sit stiffly on your chair and thank God that you sit vith the others.

"Verily, Mr. President, the number of this latter group s legion! They seek a different door."

Yes, they point to the door of co-operation. Let's get ogether and do things! Why bother with formal declar- tions regarding minor details of doctrine and practice, specially in times like these that fairly shriek for action! What is needed today is real co-operation!

"It seems to me I've heard that song before! And what s the inevitable insect in the medication?"

Not all Lutherans feel that they can stride so boldly hrough this door. They may have misgivings about our eing able to co-operate in work without better agree- nent in things involved in our work. They may suspect hat once they have been coaxed through this door of o-operation, they may be told this constitutes a *de facto* ntrance into the other door of fellowship; or that we nay just as well disregard the other door entirely. They nay question the ethics of insisting so much on the ex- igencies of the times. There are higher and even more urgent considerations than expediency—or aren't there?

"Let's not go into that, Mr. President. Some good dis- cussions have been wrecked on that rock!"

A third door may be labeled "selective fellowship." This is a sort of by-pass of formal declaration of fellow- ship by synodical bodies, leaving the local congregation and pastor free to decide with whom fellowship exists and how it shall be manifested. Since it is evident that not all Lutherans are ready to enter the other doors for some years, it is thought that this door may serve our purpose. It raises the issue whether church fellowship is not properly decided upon by the local church rather than synodical groups, and submits that our traditional practice in this country arose largely out of the necessity of strong synodical consciousness for self-protection.

"With proper safeguards it might be a happy solution. What are the objections?"

Would it not be resented by many? Might it not im- pair our inner unity? Would it open the door of co- operation? Would it tend to raise or lower standards?

"You're asking me? Well, it deserves further study. Have you any other doors to open?"

One more; the proposed All-American or Hemispheric Lutheran Convention. The National Lutheran Council has this idea under consideration. I prefer not to say much about it just yet.

"What about organic unity?"

That, Dear Reader, is not a door. It is the final knock- ing out of all walls; no doors will be needed then.

Let me add that Spirit-guided love will find and open doors; without such love, new walls of suspicion, misun- derstanding, selfish interests, and the like will be erected as fast as we pry doors open. Can God give us the key of love?

A Joint Seminary

IN A PREVIOUS ARTICLE attention was called to the need for a Lutheran postgraduate seminary.

We are convinced that such a school would meet a real need. It must, however, be admitted that for a number of years the enrollment would probably not be very large. Also that it might prove difficult to secure properly qual- ified teachers, since there is no superfluity of outstanding scholars within the Lutheran Church in America, and those we do have are sorely needed in existing seminar- ies.

Something might be done by calling regular seminary professors as guest teachers for a specified limited period of time. Many would probably welcome such a "leave of absence." If such men were not too heavily loaded, opportunity would be found for research work and for interchange of ideas and opinions. The school should, however, by all means also have its own permanent faculty. It would be easiest, but probably not best, to begin with a summer school only. It is often shortsighted and dangerous to take the easiest road; there is always a risk of being sidetracked. A good idea, or a valuable plan, may be frustrated by premature action; for it may quickly prove to begin nothing, rather than to end it.

At least two distinct difficulties, then, present them- selves in planning a postgraduate seminary: 1) The prob- ability of small enrollment at first, and 2) the difficulty of securing a first-class permanent faculty.

It may therefore be advisable to consider a different move.

We venture to suggest that, in the future, students on interneship serve in the congregation *two* summer vaca- tions and one semester of the standard academic year

(which would be roughly equivalent to the length of service now given). Perhaps it would be best that the interne serve his congregation one summer vacation, then attend a joint seminary one semester, after which he would return to his parish work for the spring and the following summer. It might also be arranged that he attend the joint seminary during the spring semester. In either case one semester should be taken at an all-Lutheran seminary, which, like the previously proposed postgraduate seminary, should, preferably, be located in Chicago.

This school would be essentially a practical seminary. Electives should be offered in specialized courses, and some of these should be given in conjunction with field work, i.e., visits to successful Sunday schools, to churches with outstanding preachers, to settlement houses, prisons, juvenile courts, and other institutions. Some courses of scholarly quality should also be offered.

This plan has certain advantages over that proposed in the previous issue of this journal:

1. It would be easier to secure students, since their attendance would fall within the regular training period.

2. It would be easier to secure an adequate faculty, since the school, at least in its first years, would offer fewer courses than a postgraduate seminary would require. Besides, no student would attend more than one semester, and identical courses might be given in fall and spring semesters. To accommodate the anticipated wide demand, the school should be in session both fall and spring.

It is conceivable that such a school might, after a short time, develop into a project of greater scope. This will be discussed in a subsequent issue, when we present a final article on steps to be taken toward greater Lutheran unity. P.N.

In Flames of Fire

By Victor E. Beck
Worcester, Mass.

O HOLY SPIRIT, come! In flames of fire, come,
And stir, and stir to life this mortal clod,
So cold, so dear, so prone to err. So stir
And vitalize, as on that primal day,
When the disciples felt His living power,
And were transformed. All barriers burn away
Of race, and caste, and prejudice. Dead forms
Break down. The lifeless bones revive. And, if
The Spirit's coming means destroy, destroy!
So, Spirit, fill our lives, that selfishness
Is purged away, and we shall seek the good
Of fellow man, rejoicing in his weal.

O Spirit, stir this slumbering humankind,
Stir with the urge that rests not, till the world
Shall know the Christ our Lord. Stir with the life
That justice works, and truth, and peace, and love,
To all our shattered, torn humanity.
O grant that, Spirit-born, all men shall join
A faith-wrought, universal brotherhood.
Our smug complacency tear down. Consume
Self-satisfaction and self-righteousness,
So deadly. As before Thy presence, Lord,
So set us, as we are, before ourselves,
That we may make confession to our God.
O may the Spirit's fuller presence cause
A fuller sense of need of pardoning grace,
And life that glorifies and honors Christ.
A quickened sense of Thy indwelling bring,
So that the Spirit testimony gives
With ours, that we indeed are sons of God
And heirs with Christ of heaven's boundless store.

So God-possessèd and so Spirit-filled
Make us, O Lord, that we shall live our faith,
And creed means deed; and deed shall vindicate
Our creed. Lives that arrest and challenge grant,
That shall elicit once again the world's
Awed commendation: "See, see, how they love
Each other!" Lives of radiant victory give,
And hope unconquerable, lives that speak
The Jesus-language, which the world will read,
And understand, and, understanding, seek
The God who gives such faith, and hope, and life.

From College Windows

By Conrad Bergendoff, Ph.D.

I HAVE JUST RETURNED from the railroad station. The whole student body and faculty were there. Spontaneously the campus family had moved in that direction to see a group of twenty or more boys off to camp. It was only one of countless similar scenes enacted today in countless communities. Few eyes were dry. No band. No cheers. Songs there were—college songs—subdued, but every syllable from the heart. With the train went something of the college itself.

They were among the best. Leaders in athletics, in forensics, in religious activities. Some of the best scholars. Some within a few months of graduation. Sons of the Church, gathered from every part of the country. Their preparatory training carefully planned by consecrated parents. Their college careers the concern of the trained leadership in Christian higher education. Now an end of all those cherished dreams. College behind—ahead, war and a great question mark.

A bomb dropped amid the buildings of the campus of a Christian college would do no more damage than this uprooting of the youth of the Church in the fields of Christian higher education. To bring these youth together and to create a community of Christian students has been the work of generations. War is leaving cruel gashes in the body of these institutions. They are losing blood—their youth, the very spirit of their life. Least of the losses are the financial, though these are serious. The disintegration of carefully built-up faculties, the scattering of their students—one views this from college windows with a deep sense of the cost of war. In college, as in their homes, these losses can never be replaced.

The Heart of Lutheran Evangelism

By T. A. Kantonen
Professor of Systematic Theology, Hamma Divinity School

TRUE LUTHERANISM and true evangelism are inseparable, for the heart of Lutheranism is the Evangel, the living gospel of Christ. But the heart of the gospel is justification by faith, the pivotal truth that man becomes acceptable to God not by any achievement of his own but by God's grace through trustful commitment to the forgiving Christ. Let me try to indicate how this basic Lutheran principle answers three vital questions regarding evangelism: (1) its need, (2) its motivation, and (3) its method.

Take first the *need*. Whether or not evangelism is necessary depends upon the answer to the question: "What can man give as a ransom for his soul?" If man can *give* something, then it is unnecessary for God to *forgive*. If man is spiritually solvent, he does not need a Redeemer. But if he has to say, "*Nothing* in my hand I bring," then he also has to say, "Simply to Thy cross I cling." The gospel of the cross is an absolute necessity or it is nothing. It follows that only the deep insight into man's sinfulness which characterizes Paul and Luther can give evangelism the note of genuine urgency. A newspaperman, impressed by gospel preaching, asked the preacher: "If the Churches actually believe what you preach, why aren't they desperate about it?" There is an overtone of that desperateness in Paul's cry: "Woe is me if I preach not the gospel!" A lackadaisical attitude is utterly incompatible with the nature of the gospel. We all remember the collection of sermons published some years ago under the title, *If I Had But One Sermon to Preach.* Every gospel sermon has that same earnestness. In Baxter's familiar lines,

> "I preached as never sure to preach again,
> And as a dying man to dying men."

Or, to use the phrase of Kierkegaard, that great modern prophet of spiritual earnestness, Christianity is the life of the eleventh hour. To be a minister of the gospel is to be commissioned to deliver divine pardon to doomed men. To lose sight of that fact and to settle down to a dispassionate routine is to betray our calling.

A Return to Pauline Theology

The need of evangelism is directly commensurate with man's need of grace. Until recent years the sense of that need was weak indeed, specially among the intelligent and the educated, because of the extremely superficial view of sin held by the religious leaders. As scientific, evolutionary, and humanistic self-realization supplanted the Christian gospel of the forgiveness of sins, evangelism had to give way to moralistic character-building projects and to religious education which relied upon the newest pragmatic techniques. As President Coffin of Union Theological Seminary has expressed it, the question, "Wretched man that I am, who will deliver me?" was changed into the question, "Progressive creature that I am, who will help me to evolve myself?"

One of the most encouraging of contemporary theological trends has been the return to the evangelical appraisal of man. For example, Professor Henry Nelson Wieman, an influential liberal, has confessed that here is one of the "blind spots" which a deeper study of Paul has removed from his thinking: "Sin is not the impossibility of attaining our highest ideals. The assumption that our own ideals . . . can be identified with the infinite riches of God is itself a sinful and arrogant presumption." With Luther that blind spot was removed already in his early soul-struggles which led him to this profound definition of the concupiscence which underlies all human effort: "Man can do nothing but seek his own and love himself above all." According to Luther, the essence of sin is not revealed so clearly in man's sensuous and worldly interests as in his spiritual interests. Even in religion man is *curvatus a se,* bent upon himself, thinking only of his own salvation and demoting God to become only a means to that human end. Man's natural religiosity thus not only fails to carry him in the direction of God; it is sinful and carries him all the farther in the wrong direction. There is no escape from this sinful egocentrism except through the grace that comes from the outside, encompasses the sinner in the midst of his sin, and justifies the ungodly.

Fire, Brimstone, and Syrupy Sedatives

This deep insight into the human predicament has been lacking not only among the educated but also in the popular evangelism among the masses. It is true that the latter has often been marked by fire-and-brimstone preaching calculated to arouse men's fears and by syrupy sedatives to lay these fears to rest. But the entire performance tends to take place in the realm of transient emotions. It is much easier to arouse and to remove the fear of the consequences of sin than to penetrate to the roots of sin itself. The same superficiality is revealed in the fact that this type of evangelism is much more proficient in dealing with sins as sins than with man as a sinner. It draws up lists of specific sins and attacks them one by one. While it may thus get rid of outward symptoms, it leaves untouched the underlying inner cause, the wrong orientation which man, even in religion, has

toward God. It is, therefore, not surprising to see that grandfather of all sins, spiritual pride, so firmly enthroned among groups boasting of evangelism and holiness.

Having seen that justification by faith reveals in the most uncompromising way the need of evangelism, let us now observe that it also furnishes evangelism with inexhaustible *motive power.* "Seeing we have this ministry, even as we obtained mercy," says Paul, "we faint not." We "never lose heart in it," as Moffatt translates the "faint not." There is something in this ambassadorship of God's "good news" that impels us forward and keeps us going. The mortality rate in the type of evangelism that is motivated by human enthusiasm instead of divine grace is appalling. Consider, for instance, the sixty thousand converts of Billy Sunday's campaign in New York City, of whom 200 became church members, the other 59,800 drifting away. Our own methods are less sensational, but if we did not show a better batting average than that, we would indeed "lose heart." Emotional frenzy and sanctified ignorance are not enough for lasting results. Gibbon's remark on the Whirling Dervishes is applicable to much of what passes for evangelism, "They mistook the giddiness of the head for the illumination of the Spirit." But most people cannot live in a state of perpetual giddiness. The enthusiasms which are drawn from man's emotional resources are soon used up. Weariness and exhaustion set in. The only alternative then left is the legalistic "You must." The obstreperous will is flogged with exhortations: "You must do better," "You must try harder." Thus souls are led to oscillate between self-righteousness and despair.

The Change Must Be by Divine Grace

With the gospel of grace the case is entirely different. It is in the indicative, a narrative of what God has done, not in the imperative, an exhortation for man to do something. This is what Luther had in mind in saying, "A preacher should teach, simply, roundly, and plainly, for teaching is of more importance than exhorting." To admonish people to try harder to be better is no gospel at all. They do not need a Christian pastor to tell them that, for they have heard it ever since kindergarten. There is still less gospel in the admonition to love God, for, as Luther discovered, that is law of the most damning sort. To exhort man who is by nature sinful and unclean to love God with his whole heart is truly to try to gather grapes from thorns. It is as cruel as it is futile. It is like commanding a soldier whose legs have been shot off to get up and march. The gospel we bear is an "engrafted" word, containing the gift of new life which is implanted in the human heart to change it from within.

The motive power which the engrafted gospel carries for its own propagation has certain well-marked traits. The first of these is a joyful *spontaneity* as contrasted with all legalistic strain and coercion. The more it takes hold of us, the less we have to carry it along, for it carries us along. In Luther's fine phrase, we serve God *hilari et libera voluntate,* with a glad and free will. Another trait is its outgoing and overflowing quality. We may call it *charis* (grace) or *agape* (love), but in either case we are speaking about God's own nature, the creative and energizing power which flows from an inexhaustible source, from the heart of God who is love. Love is not self-contained or close-lipped. It is impelled from within to communicate itself, to share its perfections, to create fellowship. That is why the faith that is born of pure grace it, as Luther says, "a turbulent thing that cannot but do good."

Still another trait of the motive power of the Gospel is its *impartiality.* It is no respecter of persons. It draws no distinction between the worthy and the unworthy, the deserving and the undeserving. As our Lord explains in the Sermon on the Mount, it is patterned after God's own heart and therefore shows the same disregard for fences as do sunshine and rain. To use Nygren's expression, *agape* is altogether unconditioned by the nature of its object. It does not seek worth but creates worth where it did not exist before. Finally, it *does not become discouraged* in the face of any apparent failure. It can afford to pour itself out with utter recklessness, to waste itself upon the undeserving, for it draws upon infinite resources. It may be of the very nature of love, as Luther thought, to be rejected, despised, and crucified, but nothing can prevent it from having the last word, for "love never faileth."

The nature of the gospel dynamic is manifested not only in the written and spoken Word but also in the "visible" Word, the sacraments. According to our evangelical conception, the sacraments are not rites or performances, our symbolic efforts to elevate our feelings and concentrate our attention upon things heavenly. They are divine gifts and carriers of divine power. Think, for instance, of Luther's portrayal of the sacrament of the altar: Christ does not sit in solitary splendor in His heaven like a bird in a cage waiting for man to raise himself to a level where he can engage in adoration. Just as He once descended from heaven and became incarnate for sinful man, so He comes down in the Lord's Supper, allowing himself to be handled by our hands and entering into our mouths and our bodies. Having that kind of Savior, we cannot lose heart. He empowers us for witness-bearing, for proclaiming His death.

Making Christ the Center of All Activity

With the need and the motivation before us, let us note what our doctrine of justification by grace offers to the question of the *method* of evangelism. Specific techniques are beyond the scope of the present study. The inference to which we have been led and which I wish to emphasize is this: Evangelism is not a particular, limited, or appended form of activity. It is of the essence of all our preaching and teaching and administering and visiting the year around. Our main business should be,

was Luther's, "Christum treiben," to follow hard on e heels of Christ, whatever we are doing. When we ıve established a liturgically correct form of worship, ıilt up a smoothly functioning church school, and arnged for the various forms of organization, auxiliary ıd overhead, our work has only begun. We have merebroken the ground, set the stage, maneuvered for ɔsition to attack. Our major strategy is to confront the en and women and the boys and girls whom God has ıtrusted to us with the question of questions phrased us by Karl Heim: "Is Christ merely a great personality the past, or is He the living Lord of history who can ll me with full authority what I have to do, amid all ıe complicated problems of the present? Jesus the Lord ɔnfronts us all with an Either-Or; we must either comit the whole of our life to Him or repudiate Him pasonately and completely."

Just as a personal verdict on this pivotal Either-Or is ways our ultimate goal, no matter what tactics we emloy, so there is not a single problem of tactics which ɔes not have its ultimate solution in Christ. Take, for xample, the vexing question: How can we awaken in ıe self-satisfied people we have to work with a sense of ɔiritual need? How can we produce in this generation, hich is said to be familiar at sixteen with more deviltry ıan their grandparents ever knew, a consciousness of n, so that they will appreciate and accept the Gospel of ɔrgiveness? The final answer must be: true penitence born only in the presence of Christ. Like the poor aralytic of gospel story, men and women of today can ɔ nothing, not even repent, until friendly hands have ıarried them to Jesus and they have heard His voice.

Paul was a proud Pharisee with no sense of spiritual eed and no consciousness of wrong-doing until he found imself face to face with the pardoning Christ. He never ecovered from his amazement at the mysterious love ıat sought him out while he was still indifferent, and ven worse than that, an enemy. He had no defence gainst the Christ who loved him and died for him while e was still hostile. It was against the background of ıat kind of love that his own indifference and unbelief ecame manifest in all its hideousness. The cross does ot merely speak a word of forgiveness to those who by ɔme other means have become qualified to receive it. is the strongest word of judgment as it is of redemon. It both convicts and pardons.

This result will not, of course, be achieved in every ase. Man may look into the face of the thorn-crowned hrist and then spit in it. Man's sinful self-will may ustrate God's redeeming will so that grace, as far as e is concerned, is in vain. But until a man has "pasionately and completely" spurned Christ, we dare not ive him up as lost. Our ministry has its limits, to be sure. Nygren is right in saying, "That which cannot be won by the reckless self-giving of love cannot be won at all; there remains only judgment." We may well ask, however, whether in our ministry of grace we are ever in position to apply that word to any given individual. Our proper question is: How fully have we explored and how resourcefully have we applied the soul-winning power of Christ?

True Evangelism Allied with Soul-care

We have studied the major strategy implied in the principle of justification by faith, with occasional allusions to the tactics it suggests. Let us now follow these allusions a bit further. Since the minister of the gospel of grace aims at nothing less than a spontaneous wholehearted commitment ensuing in a loyal life-partnership with God, his methods cannot be those of a journeyman "evangelist" who must show concrete results from a two-week emotional blitzkrieg or lose face. We cannot practice mass-hypnosis and try to sweep people off their feet in one fell swoop. Nor can we rely upon the persuasive eloquence which the Fuller brush man uses from door to door. Cunning artifice and concentrated assault are effective methods for overriding the opposition of an enemy; they are poor ways of making friends. The get-rich-quick attitude is not the soil, nor high-pressure coercion the method of cultivation, for growing Christian character.

True evangelism is closely allied with the methods of individual soul-care. The best modern psychiatry has served to clarify and corroborate our basic confessional emphases in a remarkably reassuring way. The deep-seated and demonic force of sin and the constructive power of forgiveness, the futility of man's own effort and the necessity of tapping sources of strength outside himself, these and other doctrines we have long taught appear in a new, clear light. But in this light we are also led to ask: Have we not lost much of the power for evangelism contained in justification by faith by intellectualizing it into ponderous didactic and forgetting its child-like simplicity? To respond to God as we are and to find in His love all we need, this is as simple and clear as sunshine and as indispensable.

Let me conclude with a word from Eino Sormunen, bishop and Luther-scholar of Finland: "The Church is the same occasion for stumbling and offence as the Christ who walked in humiliation and wore the form of a servant, as Jesus' love for sinners, as infant baptism, as struggling faith and the continuing sinfulness of saints, but beneath these rags faith sees the magnitude of the service: 'The Son of Man came to seek and to save that which was lost.'"

The Case for China

By the Rev. L. Grady Cooper, Ph.D.*
U.L.C.A. Missionary at Tsingtao

ONE OF THE GREATEST responsibilities of the Lutheran Church in America today is the obligation to assist war-orphaned missions of the Lutheran faith wherever it is possible. Of the Christian missions in foreign fields, cut off from their home countries and sources of supply, more are Lutheran than of any other denomination. In some of these fields enemy armies and navies have closed the mission doors by cutting off the flow of funds and forcing mission workers to leave the areas. In others work still continues, but on a precarious basis, living in daily threat of interruption or financial starvation.

In China many Lutheran missions are in very grave circumstances, among them some of the largest missions in the world, famous for the quality of their work and their intelligent handling of their myriad problems. Through the good offices of the Lutheran World Convention, with its support from Lutherans in America, a great deal of the work of these missions has, until now, been saved. Had it not been for the timely and liberal help of the Lutherans in America last year and the year before much of the work would have already been abandoned and the fruit of decades lost. Pastors and evangelists would have had to leave their fields and seek other employment as a means of support.

The Church in China has not yet advanced to the stage where self-support can be considered the solution to financial difficulties. While a great many individual churches in China have become self-supporting, the great majority are still far, far from that goal because of the poverty of the people. Some 85 per cent of the population of the country is agricultural with an average annual income of less that $20 per person! Despite these conditions in some parts of occupied China where missions have been completely cut off, there has been an attempt to continue the work of the missions wholly without funds from outside and without the leadership of the missionaries from abroad, and the reports of progress are highly gratifying.

Chinese Christians Are Sacrificing

The Chinese Christians have a wonderful spirit about the whole difficult situation and are living lives of self-sacrifice in order to keep the work going. Members of the congregations have risen to the occasion and are sharing their frugal existence with church workers so that preaching and evangelism can continue. Thus, even in occupied areas the work will continue, after a fashion, for the duration. Institutional work, however, has been completely stopped by the Japanese in all occupied areas. Schools, hospitals, dispensaries, and other philanthropic work of the missions that are used to proclaim the whole gospel and the practical application of Christianity as well as the preaching of it, have been closed or taken over by the government. And the training of workers has been made infinitely more difficult.

But these conditions exist only in occupied China. In free China the situation is quite different, and far more promising. Here the Chinese people as a whole, whether connected with the Christian mission or not, welcome the missionaries and welcome the message of Christ and salvation. Here, also, the Lutheran missions are in distress from lack of funds. If it should be necessary to give up any of this work now, it would mean retreat for the entire Kingdom of God at a time when holding the line is most imperative in order to lay the groundwork for a great advance when the emergency is past and the time is ripe.

Golden Opportunities Lie Ahead

Of all lands where Christianity is pioneering through the activities of foreign missionaries, China is today perhaps the land of greatest promise. After the war golden opportunities will be laid at our feet. We will be confronted by the greatest challenge in the history of the Christian Church for carrying out the Great Commission. With her great good will towards America, her own outstanding Christian leaders, her unrestricted religious freedom, China will be looking to us for leadership in religion as well as in other things. China, too, is destined to lead all of Asia in international friendship. If our Lutheran missions can continue as they have begun, advancing with the advancement of the country, they are going to play a great part in shaping and moulding religious thought of that great country. The only way these missions can continue at present is through our help and support for the duration.

As we know, missionaries in occupied China and in Japan cannot continue their work because of enemy opposition. That fact is added reason why we should do much more for the orphaned missions in other sections that are looking to us for aid. Our aid to them right now will give them new strength and courage, will bring them closer to one another and lay the groundwork for a high degree of co-operation when conditions come back to normal. And, who can tell, there may come a day when these missions will be able to be of aid to us. My personal experiences in distributing funds from the Lutheran World Convention to the European missions in distress have been of great value in helping me to get a broader picture of the great work being done by Lutherans in all parts of China. My connection with the work developed in this fashion.

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* Dr. Cooper was imprisoned by the Japanese and finally exchanged with civilian and diplomatic prisoners and returned home on the *Gripsholm*.

How Relief Was Organized

The China Lutheran Mission Committee was organized in 1940 to investigate minimum needs of the distressed European missions and to distribute funds. It was composed of Dr. Gustav Carlberg (Augustana Synod Mission), professor in the Lutheran Theological Seminary at Shekow; the Rev. Thomas Lee (Lutheran United Mission), the Rev. Fred Ditmanson (Lutheran Free Church), the Rev. Victor Swenson (foreign member from the Lutheran Church of China), the Rev. Wu Ying (Chinese member from the Lutheran Church of China), and myself, (American Lutheran Mission of the United Lutheran Church in America). Negotiations were in progress to secure the co-operation of a Missouri Synod representative also.

This was before war began between Japan and the United States, and the members of the committee were scattered throughout both occupied China, where activity and movement were restricted, and free China. "Because of difficulties of free intercourse across the border," it was believed inadvisable to attempt a full meeting of the committee. Some missionaries had experienced coming into Shanghai on business and being forced to remain for months before permits were granted for their return. Most of the work of the committee was done through correspondence. Through a fortunate circumstance several of the members of the committee, or other representatives of the missions to which they belonged, passed through Tsingtao just about at the time of organizing, and, as treasurer, I called them together for a discussion of the work. Dr. Ralph H. Long had asked that a treasurer be appointed at once to receive stabled funds for immediate distribution. Being located on the coast and easily accessible to Shanghai whence funds could be forwarded to all parts of China, and at that time to Japan, I received the appointment. Minutes of this meeting were forwarded to all members of the committee for confirmation, and meantime Dr. Long, being informed of the action, remitted $25,000 for use among the missions in greatest need. Already disruption of the work was evident. Some of the orphaned European missions, unaware that a way might be found to assist them, had begun trimming their budgets, dismissing their workers to other employment, and curtailing their mission activities.

Distress Among the Missions

Dr. Long had sent us from New York a list of a dozen European missions in China which had no way of getting funds from their home Churches. Among them were some of the largest and finest missions in China. An accompanying tentative schedule of help for one year, based upon past statistics, was to be analyzed, and applied only as the information gathered by our committee justified it. This schedule appropriated about $135,000 for one year. The committee decided to distribute the first $25,000 pretty much on the basis of this schedule, as covering a period of a month or two. We prepared questionnaires and sent them to all Lutheran Missions in China in order to find out where the greatest need lay and what minimum appropriations would keep their work from suffering too much. As many of the missions were far in the interior of Free China, it took a long time to receive replies. But when they came they were filled with expressions of gratitude to God and to the Lutherans of America who had seen their need and were offering aid. Many were the pictures of the distress which was inevitable if there had been no assurance of help from us.

About this time Mr. Marcy Ditmanson, graduate student at Yenching University in Peking, came to see me. He had visited the Norwegian Mission far in the north of Manchuria, and reported the distress which he found there. He, the visitor, had had insufficient food because the salaries of the missionaries, his hosts, had been cut so low that they could not buy food. They were attempting to stretch the funds beyond the stretching point.

Norwegian Government to the Rescue

Several missions not on the original list wrote appeals for help and convinced us that they, too, were in real distress. A few missions fared better because of advantageous money exchange rates. The greatest relief came when the Norwegian government in exile appropriated 50,000 pounds sterling for the Norwegian Missions. That act enabled our committee to use additional funds for other needy fields. It was perhaps the first time in history that a government had been so liberal in supporting missions. When funds in Japan were frozen and the Finnish Mission there could not cash a draft from America, it was possible for our committee to send them funds from China.

Then came December 7, 1941, and, being in occupied China, I was imprisoned by the Japanese for a period of six months. I was never told why I was imprisoned. It may have been that, because of my handling so much money for the Lutheran World Convention, they became suspicious. It may have been because I was president of our Mission. Most of my fellow prisoners were managers of the American or British firms in Tsingtao. After the imprisonment I was sent home with the diplomats and other civilians who were exchanged at Lourenco Marques, Mozambique, Portuguese East Africa, and returned to the United States aboard the *Gripsholm*. The circumstances put an end to our distribution of funds in occupied China, but the work is still being carried on in free China, and there are still a large number of Lutheran missionaries serving those fields. At present funds for these missions are distributed through Chungking. Many mission workers and mission institutions of all Christian missions were moved west from occupied China to free China. It is possible through these people in many instances to reach the missions that are still carrying on.

We Americans must not let down these struggling missions in China now. The need for aid is greater than can be told. The future of our work there can be rosy if we make it so. Our great opportunity is now confronting us. If we fail, it means that our great contribution of the past will have been largely in vain, our great cause will be retarded so that it will take years to regain what is lost. That isn't good business. It isn't good Christianity.

Pioneering in Church Hospitals

By the Rev. Granger Westberg
Bloomington, Ill.

WHENEVER A NEW TERM comes to be used in fields related to religion, it is often possible for the Church to show that though the word is new the activity has been carried on for centuries under the supervision of the Church. So with the term "psychiatry," which is derived from two Greek words meaning "mind" and "healing." A great mass of evidence indicates that for hundreds of years this type of work has been done in Christian hospitals and through the work of local pastors in congregations. The Church has been not so much concerned with high sounding terms as with the service it can render its people. Honest medical men who have assumed the title "psychiatrist" are aware that this is not a new field,—that the Church has pioneered it and that better results come to their patients when they work in harmony with certain principles employed by seasoned "psychiatrists of the cloth."

The purpose of this discussion is not to glorify the Church's past in this field. Rather it is to examine somewhat antequated church hospital methods, compare them with progressive thinking in psychology and psychiatry, and see if it might not be of tremendous value to us in improving our own present procedures. In order to bring the things we have to say more clearly before us, let us make a comparison between what might be considered a typical Protestant hospital (allowing for the fact that all will differ slightly) and an ideal Protestant hospital of ten years from now.

The typical present day Protestant hospital is a medium sized institution with a name which may or may not convey the impression that it has been built by the labors, energies, and financial sacrifices of thousands of middle class people who sought to follow out the suggestion of their Lord, "I was sick and ye visited me." Let us follow Mr. J., an intelligent Christian layman, who became ill while on a business trip some 500 miles from his home. He chose this church hospital bceause of his great interest in his local congregation, and he felt sure it would be much more homelike to be in a Christian atmosphere.

Christian Atmosphere Conspicuously Absent

He was surprised on entering the waiting room to find the only picture in the room one of a former head surgeon when he had expected to see a religious picture of some type. The desk clerk in the midst of asking him 40 questions did ask one concerning his religious preference. When he began telling her about it, she merely put down "Prot." and went on with the other questions. When he went to this room he found no pictures on the wall at all,—not even a Christian picture. When he inquired about it, they assured him it would be against the health and sanitary laws, but he distinctly recalled a Roman Catholic class "A" hospital where each room had two pictures and a crucifix. In going through his dresser drawer, he came upon a Bible which he noted was not provided by the hospital but with funds supplied by the Gideon society.

Mr. J. was to be operated on in a few days and he dreaded the ordeal. He secretly hoped that because this was a church hospital some minister would just naturally stop in to see him. But the days passed and no one ever spoke a word about religious matters to him. He learned that a minister would never come to see him unless he specifically requested one. Apparently this Christian hospital had never felt it necessary to put even one dollar on the budget to insure that every person have some sort of spiritual as well as physical care. He saw that a Catholic priest came into the hospital regularly, three times a week, and a nurse told him that this particular priest had been appointed by his bishop to be the chaplain to Catholic patients in this Protestant hospital. Mr. J. began to wonder why in the world the Protestants ever bothered to build this institution.

"Are You Ready to Die?"

Mr. J. had his operation on Saturday morning. Sunday morning he was a very sick man. About 9 a.m. he heard some singing in the halls. A group of people from a revivalistic church nearby had received permission from the superintendent to sing on each floor. They sang the old familiar hymns and it seemed to give Mr. J. a lift. It was grand to hear music like that on a Sunday. When the music had ceased his door opened and one of the singers entered his room. He handed a tract to the very sick man who was trying diligently to recover. The title of the tract was: "Are you ready to die?"

During his convalescence Mr. J. especially enjoyed talking with one of the nurses assigned to that floor because of her cheerful disposition. In the course of conversations he learned that she had taken her training at this hospital because of a friend, but that she herself had never had connections with any church. He asked her what she thought of the Church's teachings, now that she had been instructed in some of them. She told him that this hospital did not give any instruction in Christianity nor instruct the nurses in the spiritual care of patients. She said she thought the reason was that the requirements for an R.N. degree were so rigid that they could not find the time for courses in religion. Mr. J. remembered that he had been told Catholic hospitals of equal standing always have required courses in religion aside from their daily half hour mass.

Not Getting Spiritual Returns

When Mr. J. paid his bill and left the hospital, he topped to tell the superintendent how much he had appreciated the fine physical care he had received. He said hat the Church supporting this hospital had given the loctors a very fine place in which to do their work and n which to become famous. "However," he said, "as a business man, and as a man interested in the Church, I lon't think you are getting the returns on your huge nvestment that you ought to be receiving. I do not mean ash returns. I mean spiritual returns. You have here marvelous institution in which you can build up good will toward the Church, but you do not even let the people know who is operating this hospital. You have a splendid opportunity of reaching people who need the ministrations which pastors or chaplains of the Church can give, but you do not provide that kind of care at all!

"I have been studying your hospital carefully for four weeks, and I would say that a state or privately endowed hospital could do specifically the kind of work you are doing just as well as you are doing it. But I also feel that you as Christian people have a particular kind of service to render in the whole field of religion and health which only you can give. The doctor and the nurse occupied only about 10 per cent of my time in this hospital. I would imagine that a specifically trained pastoral worker or chaplain could very effectively have occupied another 10 per cent of my time,—and, with patients who have previously had no religious interest, with unusual results. Wouldn't you be willing to make that kind of investment along with all the investments you make in medicines and surgical equipment?"

With these remarks Mr. J. left, and the superintendent did a good deal of thinking.

A Vision of the Future

The scene now changes to ten years later. The same hospital.

An ambulance drove up to the hospital with three pedestrians who had been injured when an automobile ran up on a sidewalk. There was a young man of 20, seriously injured, a young mother, and a sociology professor of a nearby college. The hospital chaplain's secretary went to work immediately to ascertain the church connections each of these patients might have. Within an hour the pastor of the injured woman was located. He quieted her perceptibly by assuring her that he and his wife would personally help her husband to care for her two children while she was in the hospital. The first night was very long and when morning came her nurse suggested she might enjoy hearing through the earphones at her bedside the beautiful singing of the nurses at their morning chapel service. This woman thrilled to the music, for it made her feel that this was a holy place. No sooner had the music ceased, and the nurses were leaving the chapel, than she heard the voice of the chaplain introducing himself to all new patients listening and then giving a brief meditation particularly adapted to their needs. Later in the morning he stopped in to talk with her, and it was like meeting a former friend after having heard him on the speaking system. As an Episcopalian, she indicated she would appreciate the strengthening help of the sacrament. Her rector was informed and a beautiful portable altar was wheeled into the room for his use. The usual white cross was placed on the door of the room to indicate to visitors, doctors, or nurses that a service was in progress.

Winning a Soul for Christ

George, the youth of 20, during his four-month period in the hospital, had many hours during each day when he was able to sit up. The chaplain decided to give the spiritual care of this boy into the hands of a pastoral interne, one of two theological students who lived six months at the hospital and worked on a daily 12-hour schedule. The interne who was on duty from 12 noon to 12 midnight took a particular interest in George and saw to it that he was always supplied with high caliber books from the hospital Carnegie circulating library. He also brought plenty of handwork to while away the long hours.

In his many informal conversations with him, the pastoral interne learned that George was definitely interested in religious things and that his non-church membership was due to an anti-church background. The interne's case study of George was discussed at some length by the chaplain in his course for nurses entitled "Pastoral Theology for Nurses." Three weeks later, when George asked to be baptized, the chaplain was certain the sympathetic and intelligent attitude of the nurses had had much to do with the decision. It was then that the pastor of the church in George's neighborhood was called in to give instruction so that the boy would feel at home in the neighborhood church when he was released from the hospital.

The Professor Was a Cynic

The sociology professor was an interesting person about whom the chaplain learned much from a conversation with the college president. In his classroom he was well known for his caustic remarks concerning the Church and its impotence as a social force. He liked to speak of it as a dying institution whose usefulness had been taken over by the State. He spoke vehemently about the unintelligent and emotional "preachers" and seemed to draw all his illustrations from a certain denomination which had never stressed anything but revivals.

The chaplain made a very studied and cautious approach to this man. The professor, in an outspoken manner, asked the chaplain just what training he had had to qualify him for this type of work. He was taken back a bit to learn that he had attended schools for 21 years and held an A.B. and a B.D. degree, and then had been sent by the hospital to New York, where he studied for

a year in the field of psychology and psychiatry at Columbia University and that he had taken his clinical work at St. Luke's Hospital and Graystone Park Mental Hospital. The chaplain then went on to tell him how fascinating his work was here and how this hospital was not only known as a medical center but also as a pastoral psychiatric clinic. The professor indicated that he was not certain just what was implied by that term and asked him if he would elucidate further.

The Chaplain Tells His Story

"From time to time," the chaplain went on to explain, "a group of progressive pastors is selected to spend a week in this hospital for an intensive study of the newest findings in the field of religion and mental and physical health. Each day begins at 6 a.m. in the chapel. Following breakfast at 7 there are four one-hour classes each morning. One of these hours is taught by a prominent doctor, another by a well-known psychiatrist, a third by a trained social worker who uses this hospital as one of her bases. The fourth hour I teach. The afternoons are devoted to clinical work with certain patients assigned to each of the visiting clergymen. They are required to write out case studies and these they discuss together in their evening hours. Actually they put in from 14 to 16 hours a day in study, clinical training, and research.

"When the men leave after the week is completed, they usually tell us they have learned more in this period of time than they could learn in the average parish in a year. It is the unusual cases which are so plentiful in a hospital and which you run across only once in a long while in a normal parish. The fact that our hospital seldom has an empty room can in some measure be attributed to the advertising which these pastors give us. They are all convinced that there is a difference between this church hospital and a state or privately endowed institution, and we are sold on the fact that we have a particular kind of service and care to render to patients in the rehabilitation process."

The Professor Becomes Interested

The professor was obviously interested, and wanted to know more. The chaplain continued:

"My work as a chaplain is divided almost equally into approximately four divisions.

"First, working with individual patients at the hospital, by means of personal calls, radio system talks, and services in the chapel, which all patients in wheel chairs are invited to attend.

"Second, counseling with relatives and pastors of patients regarding courses which ought to be taken in rehabilitating the particular patient. The type of direction which the chaplaincy staff can give in making for future mental and spiritual stability of the patient is sought after by a greater number than we can hope to see.

"Third, lectures and conferences with nurses and doctors, wherein we seek to interpret to each other our common aims. They are very interested in learning of the sane objectives of the Christian pastor as he seeks for renewed health, not only of the body, but of the soul as well. Doctors like to feel that all the energy they have expended in returning patients to health has been worth while. When the patient, through the ministrations of the chaplaincy staff leaves the hospital with a stronger character, as well as a stronger body, the doctor knows his energy has not been wasted.

"Fourth, conducting pastoral clinics here and in other parts of the country, as well as regular lectures given at theological seminaries on "Religion and Health." In these lectures we stress not only the necessity of the pastor being efficient in his hospital ministration, but the need for him to be sufficiently skillful as a "preventative" counselor of his people that he may detect symptoms of difficulty ahead and recommend proper care by trained therapists. The pastor has more ready access to people than does the doctor or the psychiatrist and hence he can direct people in early stages of illnesses to the proper channels. Please do not misunderstand me to say that we are attempting to make assistant doctors out of clergymen. We are simply of the opinion that as pastors we have not made full use of the opportunities that are offered us in what used to be the confessional and what is now the counseling room. We want to be certain that our pastors make use of the opportunities they have to give direction in spiritual growth. From our experience with people in hospitals we find that the personal counseling method is by far the best. Therefore we see the value of carrying this method over into the local parish in dealing with the problems that come to normal people."

He Wasn't "Converted," But—

The sociology professor pinched himself and said in fun, "Am I dreaming or where have I been, that all this has been going on in this hospital and I as a sociologist have been unaware of it."

Some weeks after he was released from the hospital the college president called the chaplain to tell him that at a faculty meeting this sociologist had asked for 10 minutes time to tell of his experiences at this unusual hospital. He assured his colleagues that though he hadn't been "converted," the Church would always be given the benefit of the doubt in all his future remarks concerning its strength as a social force.

American Lutherans and the Doctrine of the Church

By the Rev. Conrad Bergendoff, Ph.D.
President of Augustana College and Theological Seminary

IN AMERICAN LUTHERANISM no doctrine is more urgently in need of restudying than the doctrine of the Church. Underneath the divisions of Lutherans in America, which are obvious enough, are traditions and ideas which are not at all clear, least of all as they bear upon a common conception of the Church. There is much talk of a united Lutheran Church. There is comparatively little concerning a common conception of the Church.

It would not be difficult to show that each Lutheran group in the New World has brought with it from the Old World its own general notion of the Church. That notion may not fit in very easily with ideas of other Lutheran groups in this country. And few have asked how these ideas meet conditions in this land, which is different from the lands whence Lutherans came. The result is confusion and conflict as between Lutherans on the one hand, and as between Lutherans and non-Lutherans on the other.

Influences of European Background

The European countries from which Lutherans came were in most cases countries where Church and State were very closely related. The degree of state control over the Church varied in these countries. This in itself would lead to a variety of traditions among the various immigrant groups. The Germans who came in Muhlenberg's time, and earlier, had quite a different background from those who came after the Prussian Union movement. But even at any one time there was not agreement in these Lutheran countries. In some cases the disagreements were not violent enough to result in separation, though they did lead to divisions. Thus the followers of Hauge did not break away entirely from other Norwegians who also bore the Lutheran name. The Swedish immigrants, on the other hand, did not succeed in saving the free church element for the Lutheran name, and many were lost to non-Lutheran groups.

Strange, is it not, that so little attention has been paid to these divergencies in the Lutheran heritage in America? The attempt of any one group to set itself up as *the* Lutheran Church in its doctrine of the Church has been taken with very little seriousness by any other group. For unconsciously, if not by clear analysis, each group has been sure that it has true reasons for its stand and its ideas. In truth, it has known precious little about the other group and its antecedents, and hasn't been disposed to argue about the Lutheran name. "I am a Lutheran" has been a confession of those whose whole conception of Lutheran Christianity has come from one racial strain. When others have argued, "You are different from myself, and since I am a Lutheran, you are a different kind of Lutheran—indeed not a Lutheran at all," the puzzled victim could only wonder what constitutes Lutheranism, after all.

Lutheran Layman and His Dilemmas

This has been bad enough. But when he has been put in his place by the "real" Lutheran, he meets the non-Lutheran American who tells him that this is a different kind of country. Here rulers have nothing to say about the Church. No one has to attend or support any Church. The Church has no business in education—either in elementary, secondary, or higher education; at least, no one has to pay taxes to support such schools, and the Church has nothing to say about the text-books, teachers, or school laws. As a good American, he accepts this "Yankee" doctrine, though he may wonder at it, especially if he has Roman Catholic or Methodist friends. He may decide that the logical step for one possessed of such freedom as his, is to separate himself from the Church altogether. Then none can charge him with mixing religion and politics.

But the Lutheran who is more concerned with religion than with political logic decides that even a good American can be a Lutheran, even if his pastor hasn't helped him much to clarify his opinions on Church and State. As in so many other departments of life, he defers action on what he doesn't understand and makes the best of each situation as it arises. This whole matter of relationship of Church and State is more than he can make out. He has heard that the Lutheran Church deals only with spiritual things, and leaves temporal things to the State. But then he remembers that in Lutheran lands where Church and State are on close terms, the Church has not hesitated to use its influence in the establishment of laws, in the regulation of community life, in the education of the people. He remembers having heard about the influence of Grundtvig in Denmark, about the interest of Hauge in scientific farming, about the great bishops in Sweden who exerted such power in Swedish manners and morals. He may have heard some of the things said at Lutheran Reformation rallies about Luther's advice to princes to step in when church authorities failed in their duties. Adding it all up, the poor layman isn't sure what he believes, or even what he is supposed to believe.

One might go on with these "musings" of a Lutheran who finds himself adrift amid the winds of American doctrines and the currents of American Lutheranism. But enough has been mentioned to suggest that despite the Lutheran dogmatic textbooks, there is no clear picture in the average Lutheran mind what is the right relationship of the Church to the State—or the community. For in the local town there will be disagreement among the

local Lutheran congregations what part the individual churchman should take in community life. All seem agreed that the Lutheran Church should not be involved with the Federal Council of Churches in any national program of social activities. The "logical" conclusion therefore appears again to be to have as little to do with other Christians in one's own home town as the national leaders have to do with other Christians. Only, what he hears from pulpit and altar sometimes seems to conflict rather mysteriously with this logic. This quality of love is so illogical that only with difficulty will it fit into the channels to which some dogmaticians would confine it!

What Is the Church?

One might expect thorny complications in the realm of practical relationships of Church and State. But the average Lutheran supposes that the dogmaticians have clarity in the more rarefied regions of theory concerning the nature of the Church *per se*. Alas, he is doomed to disappointment! In some Lutheran bodies the Church is pictured as composed mainly of highly individualized congregations, where the pastor is almost a creature of the congregation. At the other extreme are Lutheran groups who have a strong consciousness of belonging to a more comprehensive communion. Among these groups are found traditions even of an episcopal system. In between these limits are a large number of varying conceptions tending in one or the other direction. We might call the one group congregational, the other presbyterial, if not episcopal. One is tempted to identify these groups, but giving names would not be fair, since these tendencies cut across synodical lines.

Probably the differences may appear too fine, but the consequences are far from imaginary. They reveal themselves, for instance, in the ideas which prevail regarding the ministry. Certainly it makes a difference whether a congregation looks upon its pastor as one whom it has called and ordained, or as one who is ordained and sent by some other authority than itself. In some Lutheran congregations there is little or no difference betwen ordination and installation; in others, there is a very clear distinction. As Luther repeatedly urged, what human authorities can decree, that they can change. If the ministry is called into being by the congregation, then the congregation can recall. But if the minister is beyond the scope of the congregation's fiat, then both he and the congregation are subject to a higher authority. One Lutheran synod in America, for instance, describes itself in its constitution as composed of congregations *and* pastors. What this implies in the doctrine of the Church, the student may easily discover.

How Sovereign Is Congregation?

But apart from the matter of the ministry, these variations carry within them potent consequences. For if the "local" congregation considers itself as in possession of all the attributes of the Church, it may consider itself sovereign in matters of liturgy, missions, polity, education, even doctrine. We shall discuss none of these matters here, except the matter of the doctrine of the Church itself.

There is a vast difference between the idea of the Church when expressed as the Church which is in Ephesus, in Norway, in Chicago, and when expressed as the sum total of congregations in Ephesus, Norway, Chicago. Most Lutherans would agree that the former is the more Biblical description. But many Lutherans think of the Church as 2,000 congregations of this or that synod, or of it as the Convention of Lutheran Churches of Scandinavia, Germany, the United States. In reality, of course, no congregation is sovereign. Christ alone is sovereign, and a Church is worthy of the name only in the degree it acknowledges the sovereignty of Christ. Men do not come together to form the Church—men are called by the Spirit of God into the Church. Once this article of our faith is given due weight, many of the prerogatives which even Lutherans associate with their local congregations will seem less important. And at least to this writer it seems to follow that the local congregation must seek its sanctions from a more comprehensive body than itself.

Within the confines of this brief article, no elaboration of these statements is possible. The peril of misunderstanding is therefore very imminent. But the purpose of these statements is, frankly, provocative. For the writer believes that only through discussion of some of these varying underlying presuppositions within the Lutheran Church of America will we reach common ground.

Have Overworked "Another Spirit"

At the risk of even another misunderstanding, I venture the concluding remark that a restudy of the doctrine of the Church in America will necessarily lead to a revision of our attitude toward other Christian Churches, and to the World Council of Churches. The Lutheran Churches of Europe could afford to assume their autonomous attitude when each was surrounded by the majesty of the State in which each was supreme. But if nations cannot live unto themselves alone in these days, much less can Churches who never had any right to live to themselves. The Lutheran Churches in America could imitate their European parents' attitude—until they found that they were no different in prestige before the State than scores of other bodies whose very names were unknown to the European Churches. With some of these bodies they would have to learn to live together. To their surprise they might find that these neighbors were not described in the standard dogmatics of the 16th century. Some new answer would have to be found than the overworked one about "another spirit." That is the point at which the Lutheran Church in America now finds itself, and its embarrassment is not altogether concealed.

I close on the heartening note that all these differences are not crucial—they do not touch the central doctrines on which Lutherans are agreed, the doctrines which make us Lutheran Christians. But within the unity we do possess we can in good will and sincerity seek to understand the varying heritages which must be consolidated if we would have one Lutheran Church in America.

THE READER'S VIEWPOINT

CONFERENCE HAS AN "OUTLOOK"

ear Doctor Ryden:

AT LAST the American Lutheran Conference has an "Outlook"!

So far from the need of making apologies for the initial mber, we can only hope that the high standard set may maintained.

Dr. Pannkoke's article on "Toward Understanding and od Will" I consider "must" reading for every Lutheran America. The National Lutheran Council group of Lu-erans needs to know something of the struggle going on "Missouri" in order to keep on thinking in terms of total utheran unity.

What a live subject that of Dr. Herman A. Preus, "A Uniform turgy"! Its treatment is both provocative and satisfying. If Professor Carlson had said naught else in his article an "The Church should be far more critical of itself than critics are," he would have said "a mouthful."

Even the book reviews seem to have "zip" to them! Not allow little write-ups to promote the sale of innocuous erature. "A glorified copy of the instructions given to rush salesmen' ", one reviewed volume is called, and the signation is justified in my own humble opinion.

My pencil left its marks in many more places of the maid-n issue of "The Lutheran Outlook," but this much "sharing" ay tell you that at least one reader is enthusiastic about e change and would encourage those who are responsible.

Now can we get our Lutheran clergy to put two dollars nd fifty cents into a professional journal to serve their eds? If they do not rise to the occasion with immediate nd thousands of subscriptions, the reflection is not on the anagers of publishing houses who insisted on a worthy ubscription price, but on the men of the cloth who often il to recognize their day of visitation.

Here's for a subscription list of not less than three thou-nd for the *Lutheran Outlook!*

Sincerely yours,

ortland, Ore. L. LUDWIG

EXCEEDS FONDEST EXPECTATIONS

ear Dr. Ryden:

Hearty congratulations on the first issue of the *Lutheran utlook!* It far exceeds my fondest expectations both in ppearance, readability, and quality of content. It is amaz-ng to me how much more appealing and how much more nteresting the new format makes it. I am of the feeling nat we ought to consider very seriously placing the *Outlook* n the budget of the Conference so that every pastor of the merican Lutheran Conference will receive copies of it.

It must have meant a tremendous amount of effort and me on your part to have made this transition in so short a me. We of the Conference, and particularly of the Execu-ve Committee, owe you a real debt of gratitude. Again ou have demonstrated the finest kind of abilities as a ournalist and organizer.

Again hearty congratulations on the maiden issue of the *utheran Outlook.*

Very sincerely yours,

orthfield, Minn. L. M. STAVIG

NAME A FORTUNATE CHOICE

ear Dr. Ryden:

I was happy to read the announcement in the February OURNAL OF THEOLOGY that a change would be made egarding that publication. "The Lutheran Outlook" is a ortunate choice, a worthy successor. My hearty congratula-ions are in order.

The section "On the Religious Horizon" I like. The same olds for "Surveying the Conference". But, I do hope that the various Conference publishing houses won't become too stereotyped in their advertisements. There should be more frequent change. I always like to see a good book review section, not just one or two isolated notices. It would also be good to read reports of Conference activities throughout the country, with other writers assisting in giving such news.

I would like to see one publication that would serve the entire Lutheran Church today. The National Lutheran Council should be participating in the new "Lutheran Outlook". But, that is not a matter for the Conference to decide. The appearance of the first issue bids fair for future numbers. There may be good reasons for setting the subscription price at $2.50 per year. The proposed price of $1.50 would certainly help to assure a wider circulation, especially for a thirty-two page monthly publication. All in all, I liked the first number. But I don't like to wait one long month to wait for the next issue.

Sincerely yours,

Gwinner, N. D. K. L. ENGSTROM

"BE PATIENT WITH MISSOURI"

My dear Dr. Ryden:

The first issue of The Lutheran Outlook came just a few days ago. I read it and like it very much. The fact that it reminds one of the *Christian Century* does not offend my sense of propriety in any way whatsoever.

I think the editorials are very good. They deal with the important questions of today as I believe they should. The feature articles, too, are very much worth while. Dr. Pannkoke's article reveals his usual dynamic thinking. I think it is timely and perhaps will help some of the rest of us to "be patient with Missouri" until the trends that are in evidence today within that body can work themselves out in the direction of greater friendliness toward other Lutherans.

Edgar Carlson is a clear thinker and a good writer. I always appreciate his productions, even though I may not always agree in every detail. In fact, I wouldn't care to read a great many articles where I did agree on everything!

Dr. Sebelius does not disappoint those who follow him, either when he speaks or when he writes.

I hope you will continue to have the department entitled "Viewing the Books". Most of us cannot possibly find time to read more than a very small fraction of all the books that ought to be read or at least known these days. Your reviews will help.

I think both the "On the Religious Horizon" and "Surveying the Conference" should prove to be of continued interest.

In general let me say *gratulor tivi!*

Cordially yours,

Minneapolis, Minn. J. C. K. PREUS

APPRECIATES SPECIFIC CONTENT

Dear Dr. Ryden:

Just a line to commend you on your very fine work on the *Lutheran Outlook.* Getting this re-born paper was the most pleasant surprise I've had for a long time! I like its format and arrangement, its policy, and its specific content. Wish you could take it over permanently! This is surely a great step forward. God bless you in all your work for Him and His Kingdom.

Sincerely,

Dubuque, Iowa ALBERT A. JAGNOW

A TOAST TO LONG LIFE OF "OUTLOOK"

Dear Dr. Ryden:

The first issue of the new *Lutheran Outlook* came to my desk this morning. I hasten to compliment you on this new form of the Journal. It appeals to me in every way. In fact, I did something which I doubt I ever did with the former

format: I began to read it and almost read through from beginning to the end without stopping, word for word.

I endorse the opinion of your Committee, that our Lutheran Church is in need of just such a magazine with its information on the work and situation of the Church at large, and can get along with less theological articles.

The Lutheran Outlook has generated a new interest for me in the work of our great Lutheran Church in America. I hope and feel confident that many other pastors will experience the same reaction.

Here is a toast to long life and a large list of readers for the *Lutheran Outlook.*

Very truly yours,

Davenport, Iowa LOUIS G. KREBS

OFFERS CONGRATULATIONS

Dear Brother Ryden:

The issue of the *Lutheran Outlook*—new name and new dress for the old *Journal of Theology*—came yesterday. While I have not been enthusiastic about the change, because of the easier means of preserving it in the old form, nevertheless, I do wish to say that it looks good and that the contents, as far as I have been able to look into them, appear very good. Congratulations and success!

Cordially yours,

Worcester, Mass. VICTOR E. BECK

OUR APOLOGIES

Dear Brother Ryden:

Thank you for the second issue of the *Lutheran Outlook.* I concur with the commendations of many of your readers. I believe the *Outlook* is going to have an increasingly important place in American Lutheranism.

Now, a correction in my little article, "A Lesson in Homiletical Carpentry."

On page 52, line 10,—one or two lines have been dropped, making the paragraph incomprehensible. I know that readers rarely refer back to month-old articles, but for my own justification and protection will you print somewhere in the May issue of the *Outlook* the corrected sentence, as follows:

"Many in our audiences conclude that since they do not comprehend the speaker very likely he is a great sage, while the man whose talk is plain and understandable must be ignorant or at least ordinary. Personally I protest violently against this false doctrine."

Cordially,

St. Peter, Minn. JOHN HELMER OLSON

BELIEVES RUSSIA WAS JUSTIFIED

Dear Doctor Ryden:

Although I approve very much in general of your editorial, "Religion is Listed Among 'Seven Sins' ", there are some questions I cannot but raise:

Is it correct to speak of Russia as "the ally of Germany" two years ago in "swallowing up the Baltic States" etc.? I hold no brief for Stalin and Russian Communism. But it is my impression that Russia looked upon that campaign, and with considerable justification, as an act of self-defense against German aggression, and in no sense felt that she was acting as Germany's ally. And historically, could not Russia advance some pretty plausible arguments in justification of occupying those territories, especially when there was every reason to believe that to do so was to forestall German aggression?

Is it not also true that Russia is the only power ever to appear before the League of Nations with a bona fide plan for disarmament, and that when this was rejected, the one thing left for Russia to do was to arm against threatened German aggression?

I believe you have a right to raise the question, "Will America Join In a Spoils Treaty?" But you say nothing about the politics we have played in Africa, particularly the Darlan incident. To me that, more than anything else, might seem to indicate readiness to sacrifice high principle to expediency. Mr. Eden's visit to Washington does not look nearly so much so. After all, is it not essential to a just and durable peace that Russia, Britain, and America agree as to war aims? And is there anything in the Eden-Molotoff treaty to indicate that a "spoils treaty" has been agreed upon? What you quote from the *Times* does not seem conclusive. Very sincerely,

Decorah, Iowa A READER

WHEN IMITATION IS COMMENDABLE

My dear brother:

When the first issue of the *Lutheran Outlook* reached me, I was thoroughly delighted. I felt that you had produced something that represents a step forward in American Lutheran journalism. So I decided then and there to write to you expressing my pleasure, but like so many good intentions, it has remained merely a pious intention until now.

How I wish that our pastors and laymen would take hold of this venture! A periodical with abundant latitude for the expression of varying opinions on vital issues ought to be welcome indeed. I enjoyed every article in the first issue, both because they were well written and because they dealt with issues that are contemporary and important.

It was obvious to anyone that you had been guided in the matter of form by the *Christian Century,* but that is exactly what I had hoped. One never needs to apologize for imitating a good thing (we church folks so often imitate methods that are not too commendable), and if the *Lutheran Outlook* can hope some day to be as influential as the *Christian Century,* we shall have no occasion for regret.

Well, at last I got around to telling you what has been on my heart ever since the mailman delivered the *Outlook* to me.

Fraternally yours,

Chicago, Illinois OSCAR A. BENSON

FASCINATED BY "OUTLOOK"

You are to be congratulated in the March issue of the *Lutheran Outlook,* for I must confess, that since I am in the ministry, twelve years now, I have read the *Journal,* in one or many of its names, with just rather headline interest, but have never studied it as I should have. But the *Outlook* has fascinated me. I have returned again and again to its pages I have underscored lines of appeal. Yes, I have written snatches of confession in the margins. May God continue to use you in your noble work as editor.

With most cordial and personal wishes to you for a very happy and blessed Easter, I am

Your fellow servant in Christ, our Savior,

Columbus, Ohio ARTHUR P. MICHELFELDER

APPROVES THE CHANGE

My dear Doctor:

May I say a word of appreciation for the fine work you are doing on the *Lutheran Outlook?* I feel that the *Outlook* is doing what I always felt that the *Journal* should have done. We need a magazine like this, and I have for a number of years thought along these lines. I suggested to the *American Lutheran* that it revamp its style and form to do this. Editor Meier tried to do that but seems to have found too much opposition in the Missouri Synod.

The *Journal* covered its own field well enough as long as its aim was to be a theological journal—they published two of my own things in it—but we do need something more along the line of the *Outlook.*

Yours in Christ,

Sacramento, Calif. W. F. HERTEL

(Continued on page 93)

VIEWING *the* BOOKS

HRISTIAN WORLD ACTION *by O. Frederick Nolde. The Muhlenberg Press, Philadelphia, Pa. Paper, 113 pages. 40 cents.*

This book of thirteen brief chapters is intended as a guide r study and discussion groups in considering present and st-war problems facing the Christian in the world of to-y. The presentation of the subjects with which it deals well adapted to the purpose for which the book is de-gned. It deals objectively with the matters treated and ises questions and suggests topics for discussion. As an d to further study and discussion, references are given to urce material. The value of the book is enhanced by the production of the "Atlantic Charter," and the principal ograms and resolutions of several peace movements and st-war planning conferences, such as the Oxford Con-rence of 1937, the Geneva Conference of 1939, the Mal-rn Conference of 1941, and the Delaware Conference of 42. It also contains the five peace points of Pope Pius XII d the five additional points of English church leaders as ell as the peace program of the Federal Council of Church-of Christ of America.

Unlike so many of the addresses, articles, and books on st-war problems that compete for attention at this time, e author stresses the fact that "the Church's first concern with people—that the gospel may become effective in eir lives. This is its changeless purpose—down through e ages and on into the future. The Church must not desert e gospel."

G. M. Bruce

N WINGS OF FAITH. *Author not named. Concordia Pub-lishing House. 152 pp. 25 cents.*

The third in a series of missionary true story books issued r the Department of Missionary Education of the Mssouri nod. Ths one begins with men like Ziegenbalg and uetschau, Egede and Muehlenberg, and proceeds to mis-nary heroes of the Missouri Synod like Wyneken, Naether, ahler, Arndt. The stories are well told. I was amused at e translation of the notorious Rationalist hymn stanza on e eyelids that reads:

O wie wuerd'es traurig lassen,
Wenn man sie mit Haenden fassen
Und nach aufwaerts ziehen muesste!
Das bedenke, lieber Christe.

is is the translation, which far outdoes the original:

Praise be to God for our eyelids so functional,
So flippantly, flappantly automatical.
What if, to open our eyes or to close them down tight,
Each time we were forced to use our hand? Good night!

e rhythm of that translation was so awful that I tried my vn hand at it with this result:

If our hands must e'er be raising
Of the eyelids, to be gazing,
What a sad and sorry labor!
Think of that, my Christian neighbor.

D.

HE JOURNALS OF HENRY MELCHIOR MUHLENBERG. *Vol. I Muhlenberg Press. Whole set of three volumes, $10.*

Last year, 1942, witnessed the commemoration of a signifi-nt anniversary in the annals of the Lutheran Church in merica—the bi-centennial of the arrival on these shores Henry Melchior Muhlenberg.

One of the most ambitions projects undertaken in connection with the Muhlenberg bi-centennial is the publication of *The Journals of Henry Melchior Muhlenberg,* a project undertaken jointly by the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States and the Muhlenberg Press, Philadelphia. Planned as a three-volume work, Volume I appeared in 1942; the other two volumes will appear in 1943 and 1944, respectively. The price of the set is ten dollars, by subscription. Translators and editors of the work are Dr. Theodore G. Tappert and Dr. John Doberstein. Some idea of the magnitude of the undertaking may be had from noticing that Volume I contains 728 pages, 7 by 10 inches in size. It is printed in double column form. The Muhlenberg Press (more familiarly known as the United Lutheran Publication House) merits the highest praise for doing a remarkable job. And the Ministerium of Pennsylvania has placed us all in its debt by thus making available in the English language source material which is invaluable to the student of the history of the Lutheran Church in America.

A word as to the nature of the *Journals.* Muhlenberg was born in Eimbeck, Hanover, Germany, September 6, 1711. A follower of the great spiritual leader Spener, and influenced deeply by Francke, he was a pietist in the best sense of that much-abused word. Through the influence of Francke and Ziegenhagen (the latter "court preacher" in London), Muhlenberg was led to accept a call to minister among the Germans in America, particularly in Pennsylvania. He went as an emissary of the so-called "Halle group" of pietists, partially supported by and answerable to them. His diaries and journals were kept largely in order that he might have available detailed records of his activities so that he could render an intelligible accounting of his stewardship to his benefactors and superiors in England and Germany.

Muhlenberg set sail from England in the summer of 1742. On September 24, 1742, after a journey of fourteen weeks, he landed at Charleston, North Carolina. His ministry extended until the time of his death, October 7, 1787—almost exactly forty-five years. The first volume of the *Journals* covers the years 1742 through 1763.

It is impossible, in the space available, to give a full review of the volume. We can, however, point out some important features. Remember that the action of the book lies entirely *before* the Revolutionary War. Written by one who took an active and interested part in the life around him and who travelled extensively, the *Journals* give us a clear picture of life in the American colonies.

Of non-religious matters which come in for incidental discussion, several are extremely interesting. The pastor was often also doctor; a stock of medicines was a necessary part of his equipment. His diagnosis of various ills and his prescriptions for their cure are interesting, to say the least. Infant mortality must have been appalling; during the years of Muhlenberg's ministry in Philadelphia, almost every entry has something to say about the sickness, death and burial of infants and children. The parochial record for 1763 shows that Muhlenberg and his co-pastor performed 198 burials, of which the great majority were of children. During the same year, there were 330 baptisms.

Of still more interest is the light thrown on contemporary church life. The most important fact about Muhlenberg is that his vision was lifted far above local parochial boundaries. He was instrumental in forming, and was the first president of, "The United Congregations," in substance the first synodical organization in American Lutheran history. That which he founded is perpetuated in the Ministerium of Pennsylvania, one of the synods of the Unted Lutheran Church in America. While it may be going too far to call Muhlenberg *the* father of American Lutheranism, he is def-

initely *a* father. Since the record of the first meetings of the synod is included in Volume I of the *Journals*, the book takes on added interest.

Other matters of interest contained in the book include information concerning liturgy, clerical vestments, method of preaching, and so on. All of this, remember, is from the colonial days of America.

One aspect of Muhlenberg's life, as revealed by the *Journals*, seems to the reviewer to be of unusual interest and importance. We find much that is familiar, but also not a little which seems strange to us. Making no attempt at a thorough analysis, the following facts and conclusions merit thought:

Many of the heart interests, and even many of the phrases with which he describes them, of Muhlenberg are identical with what is familiar to us. There is the same warm love for fellowman, with the same concern for his spiritual welfare. There is the same pre-occupation with one's own spiritual condition, an introspective attitude which borders at times on the morbid. There are repeated statements concerning the necessity of using the Word, of being instant in prayer, and of living a consistently Christian life.

The following quotations, selected at random, will seem very familiar to many: "I humbly prayed my Father in Christ to forgive whatever wrong thoughts I had had on the previous evening and recalled how many years the faithful and merciful God had patiently borne with me and was still bearing with me, a dead worm and sinner." "We . . . strengthened ourselves out of the gospel. . . .After that we were joyful and praised God."

Another aspect of Muhlenberg's pietism—one which was to have far-reaching consequences—was his attitude toward other, non-Lutheran, Christians. We find that he took part in worship and prayer with non-Lutherans. The famous Reformed evangelist, Whitefield, was permitted to preach in Muhlenberg's church in Philadelphia. Concerning this, Dr. Abdel Ross Wentz writes in the *Lutheran Quarterly:* "He showed such breadth of view and such a cordiality toward other denominations that the historian of the Missouri Synod today says that he was guilty of unjustifiable unionism and un-Lutheran indifferentism. . . . . The patriarch of American Lutheranism regularly practised fraternal intercourse and intimate fellowship with ministers of other persuasions. . . .And he did this without for a moment feeling that he was diluting his Lutheran faith or changing his Lutheran positions. He did it at the dictates of his pious heart and devout soul."

If it is true, as we have attempted to demonstrate, that there are striking similarities between the pietism of Muhlenberg and that of our day and church, it is equally true that there are dissimilarities, some more seeming than real, others very important.

Among the former may be mentioned that there seems to have been little tendency toward legalism in regard to outward things. We find constant references to the use of alcoholic beverages. Apparently, Muhlenberg bought such for his household, and received them as gifts, sometimes from his own parishioners. We said that this difference is possibly more apparent than real, considering the difference between our time and his. Yet we do believe that the Halle pietists leaned less toward legalism than do some of the followers of Hans Nielsen Hauge in America.

More important it is to note that Muhlenberg laid great stress on the use of the Holy Communion. His requirements for attendance at the Lord's Table were very high. There sometimes seems to be a tendency among pietists today to lay less emphasis on both the sacraments than historical Lutheranish has ever done There was none of this in Muhlenberg.

In fact, Muhlenberg's every effort was to use the means of grace *within the church.* The office of the pastor is held in high esteem; dignity in worship is sought after; even the organization of the church, parochially and generally, is held to be important. With this contrast the motto often heard among us, "Experienced salvation — Christian fellowship — simplicity in worship." With the first two of those expressions, Muhlenberg would have been in the heartiest agreement—and they are the genius of genuine, God-given pietism—with the third we suspect that he would have had scant sympathy.

O. G. Malmin.

I MARRIED A MINISTER. *Edited by Mrs. Jessie M. Bader. The Abingdon-Cokesbury Press. $1.50.*

In this little volume eighteen women have each made a contribution to reveal the life of the minister's wife in all its richness and human interest. All of the contributors but two are ministers' wives, and what results is a composite picture of the lady of the parsonage. We learn about the things she loves in her position, as well as the things that are sometimes not so pleasant. Her family, her church, her hobbies, her appearance, her spiritual life—these are some of the matters that are told with wit and humor, and with the authority of those who know the inside of the parsonage. Every minister's wife will read the essays with profit and enjoyment, and others will be given a colorful insight into the interior of their pastor's family. These women do not feel sorry for themselves, but evidence a high sense of happiness and genuine responsibility in their calling. The book makes a splendid basis for a presentation by the pastors' wives of a district, and such programs have already been reported. The contributors are from many denominations, among them one Lutheran, Mrs. Paul Scherer. Even a rabbi's wife has a chapter, and a fine one. Perhaps most entertaining and literary in style is the final chapter by Margaret Applegarth who writes of "Saints and Ladies and Ministers' Wives." Here is a fine gift book to the pastor's wife or the prospective one. —Mrs. C. A. Nelson.

CHRISTIAN SYMBOLISM IN THE EVANGELICAL CHURCHES *by Thomas Albert Stafford, D.D. Abingdon-Cokesbury, N. Y. 176 pp. Numerous illustrations. $2.00*

The author, a young Methodist pastor in Canada, who was born in Northern Ireland, has produced a useful and popular handbook on Christian symbolism . While the claim in the introduction that this is "the first of its kind to be written from the standpoint of Evangelical Christianity" is, of course, incorrect (since Dr. Webber's excellent book on Church Symbolism and a number of other works have been on the market for years), yet it deserves a place on the list of good works on the subject. The author has specialized in several branches of this subject and consequently such chapters as that on the crosses, pp. 64-76 are unusually suggestive. He throws light on some of the Christian antiquities of Great Britain and Ireland. The work is concluded with a good list of definitions of Church terms and usages, and an index. The original drawings by the author make the text much more easily understood than it would have been without them. He pays this tribute to the Lutheran Church (p. 23) "All Lutheran bodies have been more or less liturgical from the beginning. For tht most part, and in keeping with pioneer simplicity, the earliest Lutheran churches established in America were decidedly plain in appearance. Today many Lutheran churches are among the finest in the country, and they are usually rich in Christian symbolism, employed with dignity, fitness and restraint."—I. O. N.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Messages from Missions

INDIA has its transportation problem too. In a letter from Mrs. Carl Schwan, of the American Lutheran Mission in S. E. India, we read with interest of the tangle of women, babies, tin trunks, bundles, bedding rolls, and suitcases on the crowded train. For a hundred women came from all directions, some by train or auto, and others afoot to attend the fourth Women's Samaj held at Puttur.

Taking advantage of the opportunity, an experienced Indian Bible woman witnessed for the true God to a Hindu woman, devoutly looking at the pictures of her own gods. One Hindu woman said: "As I travel about, I hear much about Christianity and I think you worship the true God. I like the way the Christian women move about; they know so many things, and their position in general is better than ours."

Inside the mission compound the women registered, wearing on their shoulders slips of paper with their names. After rice and curry were served under the trees, the afternoon session was held in the church, decorated with palm leaves and garlands of mango leaves, with flowers scattered over the floor where the women sat on mats. The entire meeting, which lasted into the next day, was conducted by Indian women. Hymns sung at our conventions in the United States have been translated into Telugu.

The women use the thank offering system to support students in Bible school; help the India Lutheran Mission Society; contribute to distressed missions. Last year, because of war conditions, the Samaj could not be held, but their offerings were sent in by mail. Surely this shows a development of the spirit of thankfulness and of Christian giving.

From New Guinea comes the good news that Pastors Paul Freyberg and R. Inselmann were taken to Australia en route to the States. All American Lutheran Church missionaries stationed in the island of New Guinea were evacuated by orders of the Australian government. May the God of Peace watch over these servants during these crises!

Highlights from Headquarters

The director of stewardship and finance, Dr. Henry F. Schuh, is being helped with a full time assistant in the person of the Rev. Harold C. Osterman, who came to Columbus from Epiphany Lutheran Church, where he served as pastor of the flourishing mission congregation for the past eleven years.

A call is being extended by the Board of American Missions for pastors of the church to take a leave of absence from their congregations for several months to help in defense areas throughout the country.

Regular chapel services are held each week in the Wartburg Press Building for workers at the Publication House, and officials in the offices During the Lenten season, two meditation periods a week are held on Wednesday and Friday just before the lunch hour; and every Monday during the remaining year. "Power" most surely must flow into "print" with such a unique "privilege."

Snatches from School

The Chapel Choir of Capital University, under the direction of Ellis Emanuel Snyder, presented "The Passion of Our Lord according to Saint Matthew" by Johann Sebastian Bach at Mees Hall, Sunday afternoon, April 11, the day of the eleventh annual Choir Festival. This presentation has become a tradition and is well received among Columbus music lovers. The rebuilt organ, moved from Hebron, Nebraska, was played for the first time.

Two hundred fifty service men of the Fifth College Army Air Training Detachment are being housed in Lehman Hall at Capital; march and sing on their way to meals in Christ Church basement (the temporary eating quarters until Frecker Hall is furnished for them), and attend classes to learn the fundamentals for air training.

Yearnings from Youth

The youth bulletin, *A Mighty Fortress,* now numbering more than 23,000 copies, is the monthly publication printed for the men in the service. The new youth director, Pastor Marcus Rieke, is responsible for this interesting and attractive paper welcomed by all in the service of our country, as this testimony from somewhere at sea will show: "Thanks so much for *"A Mighty Fortress.* I have just been through two major battles on the Pacific Ocean. I really have drawn close to my Lord during these days and appreciate the inspiration and help from your paper."

May God continue to bless the youth everywhere as witness-bearers of the truth from His Word, which will make us free.

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Augustana Synod

By ARTHUR O. ARNOLD

Missionary Hult Passes Away

THE Augustana Synod's pioneer missionary to Africa, the Rev. Ralph Hult, passed away at a hospital in Dar-es-Salaam, East Africa on Mondy, March 22, as a result of heart failure following an attack of malaria. This servant of the Church was the first to arouse interest in the Augustana Synod on behalf of Africa missions, and was commissioned in 1917 as the Synod's first missionary to Africa. Because of the war, his departure was delayed for two years, but the years 1919-1926 were spent in faithful service in the Sudan field of West Africa and Tanganyika field of East Africa. After years of service on the home mission front, Missionary Hult was again heeding the call of Africa. He was one of those who survived the sinking of the *Zamzam* on April 17, 1941, only to renew his efforts to return to Africa at the earliest opportunity. His stay and his service were cut short by death, but his influence for the cause of missions will not soon be forgotten by those who knew him.

Augustana Synod Meets in Minneapolis

The annual meeting of the Lutheran Augustana Synod will be held in the Calvary Lutheran Church of Minneapolis, June 2—6. The Ministerium of the Synod will meet on June 1 and 2 to consider the applications of twenty-one young men who are seeking ordination into the ministry. The reports of the various institutions and the activities of the Church at large will be reviewed, and the policies for the coming year of church work will be debated and decided.

The synodical Woman's Missionary Society will meet simultaneously in St. Paul's Lutheran Church, Minneapolis. This auxiliary agency has been an important means of support for all types of missionary endeavor, and its willing cooperation and its program of widespread education have done much for the cause of missions.

The Educational Institutions

The Augustana Seminary faculty announces the beginning of an ADOLPH HULT MEMORIAL SCHOLARSHIP in tribute to the recently departed and highly esteemed professor of Church History. . . Plans are being made for a conference of all Lutheran Theological faculties of America to be held on the Augustana campus early in June . . The students of the various colleges have served the churches of their supporting conferences by filling the pulpits of the pastors attending the conference meetings. Considerable sums have also been raised for the missionary activity they support . . . Dr. O. A. Winfield, professor of Philosophy, has been named vice-president of Gustavus Adolphus College by the Board of Directors. He takes the place of Dr. Conrad Peterson, who had served as vice president the past twelve years . . . Bethany College of Lindsborg, Kansas, held its annual music festival, April 18-25. This outstanding musical event included a variety of excellent instrumental and vocal programs, including three renditions of Handel's *Messiah* and a presentation of Bach's *St. Matthew Passion*. . . Upsala College of East Orange, N. J., announces the receipt of the library of the well-known landscape painter and student of philosophy, the late Carl Eric Lindin of Woodstock, N. Y. . . . . Luther College of Wahoo, Nebraska, was the host to the young people of the Nebraska Conference Luther League, March 18-21.

Lutheran World Action

The churches of the Synod are preparing to take up the task of doing their share in the co-operative work of Lutheran World Action. The leaders of the Church have urged complete participation and whole-hearted support; the various districts are organized for the effort; the hope is for generous support.

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160.00	6	3.62
200.00	7	3.76
250.00	8	3.96
300.00	9	4.18
350.00	10	4.48
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500.00	12	5.30
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*Not issued after age 16 next birthday

Norwegian Lutheran

By L. M. STAVIG

Three New College Heads

THREE of the colleges of the Synod during the past few weeks have secured the presidents who will guide them through the term of years ahead. Dr. Clemens Granskou of Sioux Falls, South Dakota, will succeed Dr. L. W. Boe as president of St. Olaf College, the largest college of the Church. Dr. Granskou comes to his new task well qualified both by native endowments and by experience. He has been appointed by the Board for a one-year term and then nominated for election by the church convention scheduled to meet during the spring of 1944. He is expected to take over his duties July 1.

Born in a Lutheran parsonage, Dr. Granskou received his schooling largely in the educational institutions of the Church. He was graduated from Waldorf Academy at Forest City, Iowa, during the time Dr. L. W. Boe was getting experience there as a schoolman, continuing his college work at St. Olaf, where he graduated in 1917. School days were interrupted for a period of duty as a flyer during World War I. Following graduation from Luther Seminary in 1921, he accepted a call to the mission field in China and served there one term. He taught religion at Waldorf College for three years and in 1930 was called to administrative duties, serving first as President of Waldorf College and then, since 1932, as president of Augustana College at Sioux Falls, So. Dak.

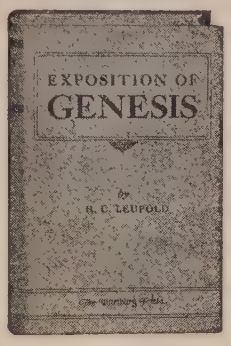
As president of Augustana College, Dr. Granskou has done a splendid work. Several new buildings have been added, the student body has been steadily increased, a fine faculty has been built up, and the school has won for itself an enviable record in various fields of activity.

Dr. S. C. Eastvold, pastor of First Lutheran Church at Eau Claire, Wisconsin, has accepted the call to Pacific Lutheran College at Parkland, Washington. Dr. Eastvold too came out of one of the parsonages of the Church and is a product of the educational institutions of the Church. He graduated from Jewell Lutheran College, from St. Olaf, and then from Luther Seminary. The B.D., S.T.M., and S.T.D. degrees were earned at Augustana College, Rock Island, Ill. During his twenty-three years in the ministry, Dr. Eastvold has served as a member of numerous boards of the church. In addition, he acted as vice president of the South Dakota District from 1929 to 1933, and has since 1937 been vice president of the Eastern District.

Rev. Morton O. Nilssen, who has accepted the call to the presidency of Waldorf College, at Forest City, Iowa, is a product of the East. Born and reared in Brooklyn, New York, he attended the preparatory school at Wagner College, and graduated from Upsala College. After a year of medical college and four years of business, he entered and graduated from Luther Seminary in St. Paul. He was at once called to the chair of Christianity at Luther College, at Decorah, Iowa, and remained there for six years. Since 1941 he has served a small congregation and done graduate work in Chicago.

Dr. Foss Is Dead

The death of Dr. L. C. Foss in Seattle on March 26 removed from life one of the colorful characters who served as a connecting link between the present day and the early pioneer period of the Church on the Pacific Coast. He was one of that older group of church leaders who received their training at least partially in the mother countries of Europe. Preparing for a teaching career, he attended Asker Seminary near Oslo, Norway. Immediately on graduation from the Seminary in this country, he went west to Washington and Oregon as a missionary in 1891. Beginning with a prom-



EXPOSITION
—of—
GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

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ised salary of $75. per year, he spent the entire period of his ministry in the Pacific Northwest. On foot and on horseback he covered the early settlements and small communities, looking up and gathering the early settlers. He was early called to administrative duties and served as district president from 1900 to 1924. From 1924 to 1937 he served as city missionary in Seattle.

New Class of Seminarians

Graduates from the Seminary are completing their work this month and making decisions with regard to the calls that have been extended to them. Several have responded to the call of the foreign mission field and will be going to South Africa, South America, and China, as soon as it is possible to secure transportation. Another group have received commissions as chaplains in the navy and will leave for indoctrination and special training soon after commencement. The remaining men will go into the active ministry of the Church in the homeland.

United Danish

By H. SKOV NIELSEN

Finances in Good Condition

THE close of the fiscal year finds the synodical budget more nearly reached than for many years past, notwithstanding the simultaneous ingathering of more than a hundred thousand dollars in Jubilee contributions and sizable amounts for a new Children's Home at Oaks, Okla., Lutheran World Action, and several extra-synodical activities.

Danish Merger Urged

Among matters to be considered by the 47th annual synodical convention, convening at Racine, Wis., June 1-6, is a motion submitted by the Immanuel congregation of Minneapolis that calls for the naming of a committee to canvass—together with an eventual similar committee from the Danish Evangelical Lutheran Church—the possibilities of a future merger of the two bodies.

May Festival at Dana

The annual May Festival and Youth Rally at Dana College was held April 30—May 2. Young people in considerable numbers from nearby congregations joined the dwindling student body in Maytime frolic and inspirational meetings. The main speaker was Pastor K. M. Matthiesen of Sioux City, Ia. The accelerated second semester of the current year will close with commencement on May 14. As result of recent decision by the School Board, catalogue with announcements for next school year is now out. No drastic change in plan or policy is indicated.

Notes

Pastor Alvin Petersen of Lincoln, Nebr., is one of the leaders of a new Lutheran Service Center established there by joint efforts of nine local churches.

The current volume of Dr. J. Madsen's little *Una Sancta* is bringing, in serial form, the fascinating story of the founding of the Eben-Ezer Mercy Institute at Brush, Colo., and of the work carried on there during these near two score years.

The Pella Church, Omaha, Nebr., has been the victim of a series of unusual happenings—some serious, others merely odd. The Easter tornado of 1923 wrecked the original frame church building at twenty-sixth and Burdette Sts., and killed one of the deacons. A new brick building was then erected on a hillside at 30th and Corby. This was struck by lightning last year and slightly damaged. Within the last few weeks its doors have been twice crashed by stolen cars careening down the steeply sloping street opposite.

Books at Reduced Prices

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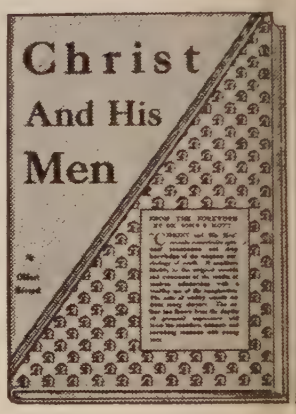

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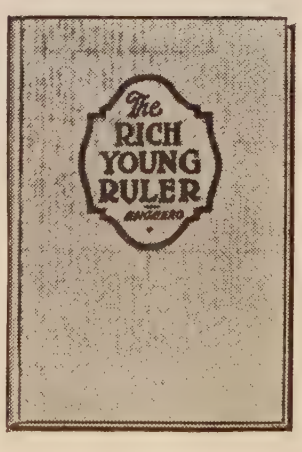

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utheran Free Church

By H. C. CASPERSEN

Pastoral Changes

HE REV. E. L. TUNGSETH, Thief River Falls, Minn., has been called Bethany congregation, Seattle, sh,. as successor to the Rev. J. M. lvorsen, who has moved to Racine, s. Rev. Tungseth has served the ief River Falls charge, consisting of city congregation and three smaller ntry churches, the last fifteen years. is a man of wide social interests. r a number of years he served the iving and growing city of Thief ver Falls as its mayor; then he served legislative district in the state legature as senator for two terms. He a good speaker and a man of adminrative ability. He has also served the board of Oak Grove Seminary, rgo, N. D., in various capacities. He ll have use for his talents in the ger ministerial field he is about to ter.

The Rev. Chr. G. Olson, who has rved the Pontoppidan congregation, rgo, N.D., for a period of 14-15 years, s accepted a call to become the pas- of the important Lutheran Free urch congregation at Willmar, Minn., here the Rev. E. E. Gynild, a former esident of the Lutheran Free Church, rked so many years. Pastor Olson's mediate predecessor was the Rev. colay Nilsen, who passed away over year ago. Many of the Free Church nferences have been held in Willar, as well as in Fargo.

To the congregation in Fargo, which another of the more important congegations in the Free Church, the Rev. dolph R. Larson of Ballard, (Seattle) ash., has been called, and has accept-

* * *

Commencements

Festivities at Augsburg College and minary, Minneapolis, Minn., will be: minary commencement, with five aduates, will be held May 21. Dr. elvin A. Helland, teacher at the semary, will give the address. Sunday, ay 23, there will be special services the St. Olaf Lutheran Church, Dr. H. Sletten, pastor. Baccalaureate rvice at Trinity Church will be in the ening with Pastor M. J. Olson as eacher.

College commencement, with 39 aduates, will be held Friday evening, ay 28. The speaker at the commenceent this year will be Dr. O. Myking ehus, an Augsburg graduate and now esident of Winona (Minn.) State eachers' College. Last year the Augsrg College graduating class was honored by an address by the present editor of the *Lutheran Outlook*, Dr. E. E. Ryden.

There have been about one hundred students less at Augsburg college this year than last owing to induction into the armed forces.

Oak Grove Seminary, Fargo, N.D., had its commencement exercises on May 6, when twenty young people received diplomas. Dr. Brown, president of Concordia College, Moorhead, delivered the commencement address. Prof. T. Quanbeck is president of the Seminary; Dr. O. H. Sletten, pastor of St. Olaf congregation, Minneapolis, is president of the Board of Trustees, and the Rev. E. L. Tungseth is secretary. The Seminary is a co-educational high school, with business, music, and Bible school departments.

* * *

Centennial Celebration

At the Centennial celebration of the Lutheran Free Church in Minneapolis, which will be held during the annual conference, June 1-6, the Centennial address will be given by Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church of America. The Centennial is in commemoration of the beginning of Lutheran church work among Norwegians in America. The first congregation was organized in 1843.

* * *

New Chaplains

Two men from the Free Church ministerial ranks have been added to those who have already accepted appointments as chaplains in Army and Navy. The two are the Rev. E. A. Evenson, Farmington, Minn., and the Rev. John Johanson, Moose Lake, Minn.

THE READER'S VIEWPOINT

(Continued from page 86)

MISTAKEN IDENTITY

Dear Brother Ryden:

Perhaps the greatest compliment I can pay your new journal, the *Lutheran Outlook*, is that I had read three of the articles in the April issue before I discovered that it was the *Outlook*, all the while thinking it was the *Christian Century* I had before me.

Having read the *Christian Century* for almost two decades, all the time appreciating it, especially the last ten years, I hope I will like the *Lutheran Outlook* as well. That I will if it remains as informative and stimulating as it is now in its new dress with its new eminent editor as its guiding spirit. Thank you for work well done.

Fraternally yours,
Chicago, Ill. AXEL N. NELSON

LIKES POPULAR APPEAL

Dear Dr. Ryden:

Reading the last issue of the *Lutheran Outlook* I felt moved to send you a word of congratulation. It is evident that this new publication will fill a need that has been apparent for some time. Thinking members of all the constituent bodies of the American Lutheran Conference will welcome this new magazine. One of the splendid features of the *Outlook* is its popular appeal. It will be read by clergy and laity alike. I hereby enclose check for one year's subscription.

Very sincerely yours,
Aberdeen, S.D. A. ELMER MOE

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ON THE RELIGIOUS HORIZON

Churchmen Plead for Return to God

See No Hope for Mankind Except By Renunciation of Human Selfishness

IN A JOINT LETTER to the London *Times,* high-ranking European church leaders of the Protestant, Roman Catholic, and Orthodox faiths have called upon individuals everywhere to renounce self-seeking and "return to God," according to a cable from London.

"We are persuaded that the evils from which the world is suffering can be remedied only by a return to God, the Father of all," the churchmen said. "The rivalries and strifes that do so much to ruin life and culminate in the insensate horror of war spring from sources in human nature too deep to be controlled by human planning.

"Everyone can see that our need is to lay aside self-seeking as individuals, as families, as classes in society, as nations or as races, and to set the common good before us as our goal.

"Everyone can see that only on the foundation of true justice can peace be securely established. Everyone can see that if the spirit of love prevailed in human dealings and relationships, nearly all that embitters life would be taken out of it.

"Men see these things, yet still pursue selfish purposes and policies. What is the remedy? We believe it is to be found in a return to God, the Father of all, whose love embraces all, so that His purpose and law include and secure the welfare of all.

"We need a vision in the hearts of men and women who are freed from selfishness and greed, of a world ordered according to God's purpose and law. We need a spirit of love and repentance, humbly beseeching God to forgive us our past sins and to give us the spirit of forgiveness for wrongs done to ourselves.

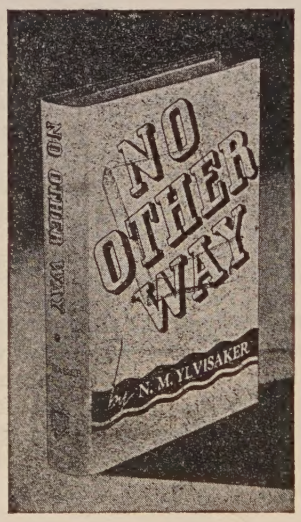
"At this season, when, all over the world, Christians are thinking of the death of Christ, in which they see the love of God supremely manifest, we make this call to all whom we can reach: return to God, set His will before you as the guiding rule of life, submitting yourselves to His law and opening your hearts to His love, for in His will is our peace."

Signers of the letter included: Dr. William Temple, Archbishop of Canterbury; the Rt. Rev. C. W. G. Taylor, Moderator of the Church of Scotland; Dr. Walter H. Armstrong, Moderator of the Free Church Federal Council; the Most Rev. Richard Downey, Roman Catholic Archbishop of Liverpool; Orthodox Archbishop Germanos, of Thyateira, representing the Ecumenical Patriarch in England; and Andre Philip and F. L. Closon, Protestant and Roman Catholic leaders, respectively, of France.

The letter was also signed by leaders of the Catholic Cooperative Union of Slovenia, and by church leaders from Sweden, Norway, Holland, Denmark, Finland, Switzerland, Yugoslavia, and Armenia.

NO OTHER WAY

By Dr. N. M. Ylvisaker



"Youth in these days of bewilderment needs an authoritative voice—and this book is an endeavor to give the positive answer of the Scriptures as interpreted by the creed of the Church, to the central questions of faith and life."

Rev. Wilton E. Bergstrand
Exec. Sec'y Luther League
Augustana Synod

"It seems to me that the book could be used very profitably for a series of readings, chapter by chapter, in ladies' aid societies, young people societies and men's societies."

Dr. Oscar L. Olson
Luther College, Decorah, Iowa

"Dr. Ylvisaker's fine work NO OTHER WAY presents the chief Christian truths in a vivid, convincing and appealing manner which makes it excellently suited to the spiritual needs of our age."

Dr. J. Theodore Mueller
Concordia Seminary, St. Louis, Mo.

"It may be placed in the hands of those coming into the Lutheran Church from other communions; it would be a helpful gift for the newly confirmed; it will help the busy pastor bring new life to his catechetical instruction; and it is good reading for anybody."

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)uisling Removes Seminary Directors

ızi Norwegian Premier Angered By Opposition to Puppet Bishop

Protest by the Board of Directors ainst the appointment of Quisling shop Lars Froeyland as a member of e teaching staff of the Praktical minary at Oslo has resulted in the moval of the entire board by Premier dkun Quisling, according to dispatch- from Stockholm.

Angered by the Board's action, Quis- g announced that Bishop Froeyland d Adolf Hoel, headmaster of Oslo iiversity, would take over control of e seminary.

The ousted directors are Professors ıns Ording, Oluf Kolsrud, Sigmund owinkel, Einar Molland and Peter ırstrander.

It is also reported that Norway's uisling-appointed clergymen have rmed their own ministerial associa- n. Only sixteen ministers appeared the organization's first meeting.

The president of the new association a regularly ordained clergyman, but e board of directors includes a for- er cook and a one-time porter.

Norway's recognized ministerial oup—the Norwegian Clergymen's As- ciation—has been inactive since the mmer of 1941.

* * *

ew Testament Footnote opped by Catholics

Chief of Chaplains William R. Arnold s announced that arrangements have en made with the Catholic Biblical sociation of America and the Con- aternity of Christian Doctrine to minate from copies of the Roman tholic revised edition of the New stament distributed to the Catholic rsonnel of the U. S. Army a footnote ıich states that "the Jews are the nagogue of Satan." It was pointed t that the footnote might be misin- rpreted by those not familiar with e history and background of New stament times.

The footnote was added to chapter 2, rse 9 of the Apocalypse of St. John e Apostle, which reads: "And that ou art slandered by those who say ey are Jews and are not, but are a nagogue of Satan." The footnote ad: "The Jews are the synagogue of ıtan. The true synagogue is the ıristian Church."

Chaplain Arnold reported that he ıd conferred on the matter with shop John J. O'Hara, military dele- ıte, and a number of other officials the Church in the Confraternity of Christian Doctrine and that they had agreed to eliminate the footnote from all future editions of the New Testament to be put out by the government for use of the military personnel.

* * *

Natives in South Africa Want Separate Church

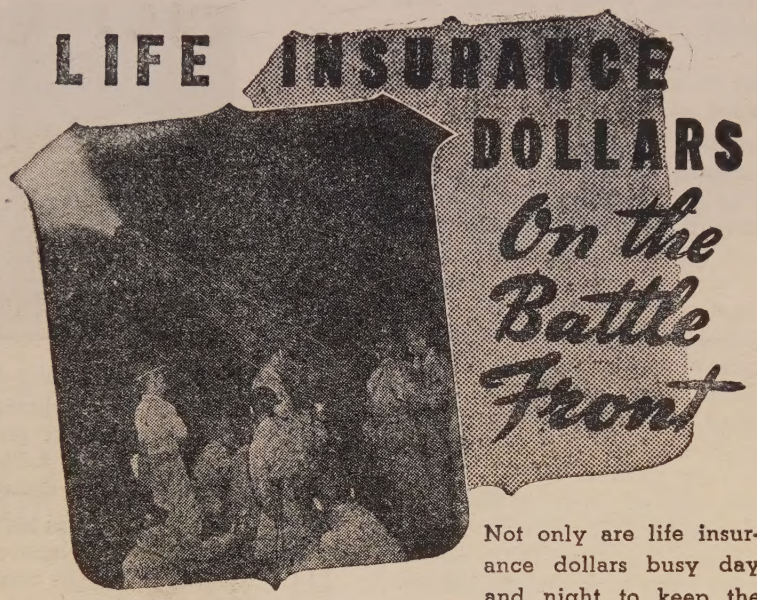
An appeal was recently made to the Episcopal Synod of the Church in South Africa by the African members of the Executive Committee of the Provincial Board of Missions urging that native churchmen should have a greater share in the government of the African congregations of the Church. It was suggested that this could only be brought about by a more distinct separation between the African and European congregations.

Estimates Forty-eight Million Catholics under Nazi Rule

An estimated 48,000,000 Roman Catholics in Europe are now living under German rule, according to the Italian Fascist review, *Gerarchia,* which lists forty-five dioceses and 17,000 parishes in the combined German and Nazi-annexed territories.

The Church's work is being carried on by 35,000 secular and 22,000 regular priests and by nuns in 8,990 congregations, *Gerarchia* reports.

Candidates for the priesthood are being trained in the theological schools of Bonn, Breslau, Tubingen, Friburg, Wurzburg, Vienna, and Prague Universities, as well as in diocesan seminaries and other theological schools, the publication states.



Not only are life insurance dollars busy day and night to keep the home front strong — they are also paying for thousands of tanks, planes, ships, guns and other war materials. The average American does not realize to what extent his premium dollar is contributing to blasting the Axis and insuring that America and her brave allies emerge victorious from their bitter struggle against the forces of greed and barbarism.

Lutheran citizens know the safety of their homes depends on the survival of the nation. They are proud to see that their premium dollars are fighting dollars. So they keep working, keep fighting, keep investing for VICTORY — and look to tomorrow with confidence.

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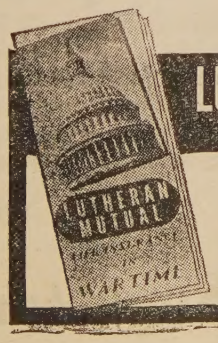

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Japanese to Sponsor Congress of Religions

A Congress of Religions, representing Shintoism, Buddhism, Mohammedanism, and Christianity, is scheduled to be held in Tokyo, according to reports from Stockholm.

Christian missionaries in East Asia express fear that the Congress is a step toward setting up Shintoism as the state religion in occupied territories.

It is also learned that the Student Christian Movement in Japan has been "reorganized" and now functions as a "Bible Study" group in the cultural and religious section of a national youth organization. All leisure-time activity among students has been placed under university control through this organization.

* * *

Methodist Women Oppose Registration of Women

A resolution opposing the conscription of women for the war effort was adopted by the executive committee of the Woman's Division of Christian Service of the Methodist Church at a because "under present conditions of recent meeting in Columbus, O.

Action was taken, said the resolution, avoidable absenteeism, labor is not producing to capacity" and "skilled labor resources of minority groups and persons in non-essential industries have not been fully utilized."

Asserting that the home is the "citadel of democracy," the resolution declared: "Women's services to the nation through the home must not be jeopardized by their conscription for the war effort."

The Methodist women's group claims a membership of more than 1,000,000 persons in 24,000 local societies.

Similar resolutions were adopted by the supreme directorate of the Catholic Daughters of America at its semi-annual meeting in New York City.

Declaring that the proposed registration of women would not be helpful to the war effort, the directorate asserted that their mobilization "would change the whole structure of the nation and is unthinkable unless as a last ditch proposal."

* * *

British Church Council Pleads For Starving People

The British Council of Churches, meeting in semi-annual session in London, adopted a resolution asking the British government to facilitate the shipment of limited quantities of food to children, nursing mothers, and invalids in Greece and Belgium.

The resolution urged either the issuance of navicerts or the opening of negotiations with the American government for export licenses.

* * *

Army Will Require 4,000 Chaplains in 1943

About 4,000 Army chaplains must be appointed before the end of 1943 in order to meet current and anticipated needs, Chief of Chaplains William R. Arnold has announced.

Asserting that "we are just about two months behind our procurement needs," Chaplain Arnold added: "If the number were available, we could today assign to duty 600 or more chaplains."

During December, he stated, chaplains held 83,841 services with a total attendance of 5,757,755, performed 3,983 marriages and 971 baptisms, and reported 3,137 professions of religion.

* * *

Hungarian Lutheran Bishops Order Prayers for Peace

The bishops of the Hungarian Evangelical Lutheran Church have ordered the reading of weekly prayers for peace and for the victims of war in churches during Sunday worship services.

A pastoral letter, issued in conjunction with the order, stresses that "we must fight with our utmost force, but also with humility and a searching for God's grace."

According to the latest available reports, the Evangelical Lutherans represent about 7 per cent of the population of Hungary.

A Faith for These Times

Lutheran Sermons for Our Day and the Influences Which Inspired Them

Edited by
SVEN JOHAN SEBELIUS

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Published by Augustana Press Rock Island, Illinois